

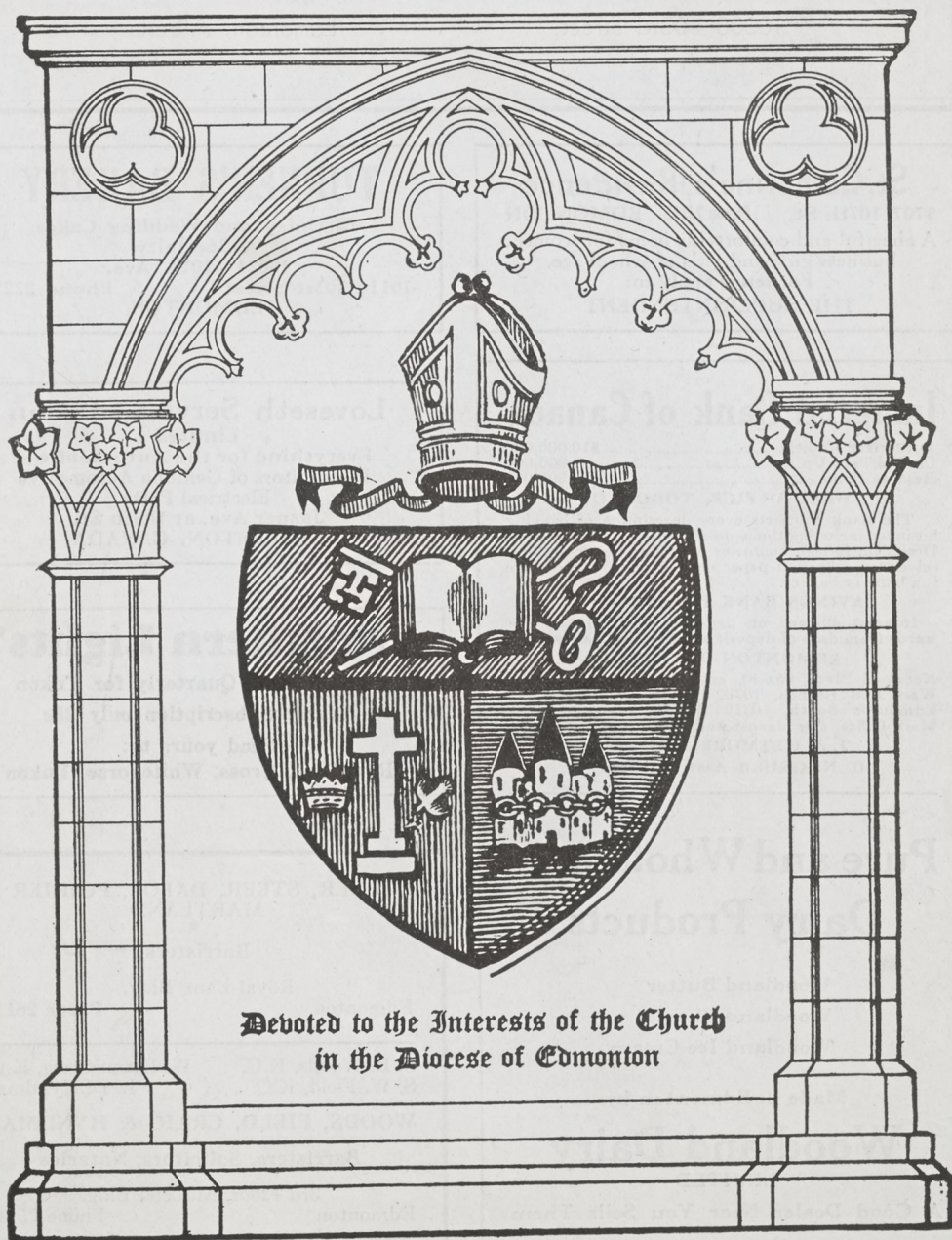
# The Church Messenger

DIOCESE OF EDMONTON

VOL VII.

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No. 118



Devoted to the Interests of the Church  
in the Diocese of Edmonton



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## Editorial

### LENT, 1940

One of the most significant things in the Corporate Church Life of Canada today is the increasing attention being paid to the Season of Lent and the important lessons it teaches.

This is part of a wider movement of thought which has recently made itself felt in those denominations which for one reason or another placed a minimum of emphasis on the lessons contained in the Church's year. In the midst of a welter of things unfavourable to the Church this particular preoccupation with the spiritual and the revived recognition of the Church's ancient wisdom is a very hopeful sign.

The Anglican, Roman and Lutheran communions have always made use of the Calendar to present the full story of the Christian Faith. Other denominations, however, for reasons best known to themselves, were less impressed by the opportunity presented them. In the past few years a change of attitude has taken place, one evidence of which is the increasing observance of Lent and the application of its lessons to the personal life of the believer.

The reason for this resurgence of the doctrines of personal adjustment and renewal of the spiritual bases of thought is not far to seek.

Chickens have a habit of coming home to roost. For many years the theology of the West has been deeply coloured with Humanism—that type of thinking which places man at the centre of things and preaches his Self-sufficiency and his own ability to save himself. The historic position of Jesus as a Redeemer was set aside and Jesus as a teacher of Utopian ideals took his place as the spokesman for Plato, Thomas More and H. G. Wells.

The remorseless logic of the events of the past quarter century, however, forced the Humanists to revise their position. The self-sufficiency of man has made such a mess of things that, ironically enough, they have had to undertake a very reluctant Self-examination. The Doctrines of Psychology, which exercise an inordinate fascination for people of insecure thinking, far from helping them in their dilemma, only made matters worse for they preached with added force the lessons of personal adjustment and the Humanist discovered that the "human" they wanted to put at the centre of things was quite incapable of being the "Hub of the Universe" created by a Divine Being.

Thus being hoist on their own petard they have been forced to seek a means of salvation outside themselves. The Doctrines of Divine Grace and the need of a Cleansing Spirit are again coming into their own and Jesus, the Redeemer of Souls, again replaces Jesus, the Expounder of Utopian Ideals.

Thus it is, that Lent, with its emphasis on the "fear and trembling" with which we should begin to work out our own salvation and the ever-present possibility of being a "castaway" through fighting "uncertainly" and without God's help through Jesus Christ, again presses home its claim. The message of Lent is the message the world sadly needs. It is the message that men can save themselves only when they "Grow in Grace" and that they fail completely when they strive only after that Power which gives them dominion over the world to subdue it. Redemption is still the heart of the Christian Evangel.

—G. P. GOWER.



# The Page Pulpit

## A MESSAGE FOR THE DARK DAYS

"There standeth one among ye whom ye know not."—John I, verse 26.

The writer of the Gospel has already declared his own conviction about Jesus and tells us that in Him he beheld the full glory of the Father and has understood the cosmic significance of such a disclosure. He then retraces his thought back to the message of John the Baptist and endeavours to show that the coming of Jesus was no isolated incident but an event in the calm, premeditated purpose of God, declared by His prophets and announced by the Forerunner.

People came to John, questioning and wistful. It was a time of national apprehension and chaos. Underneath were the reverberations of a rebellious spirit held in by the mountain walls of fear. Men's minds were seeking for strength and assurance. Many wanted evidence of an orderly change—all wanted a ray of hope for better things.

To them all John spoke the message they needed most:

"There standeth one among ye whom ye know not."

While they were even in the midst of their perplexity, there already was the answer to their doubts and fears.

Now my word to you is one of similar affirmation. It is an affirmation that the better already exists amongst what we would like to discard as being unsatisfactory. It is the affirmation that though it may not be perceived or appreciated, there is in the midst of all the welter of terrible things unmistakeable evidence of the presence and power of better things.

It is an affirmation that what Jesus is and what he represents is clearly making itself felt even though men do not know it. Of course I must give my reasons and here they are:

1. First, we do not have to go back one year or one day in our efforts to bring in the Kingdom of God. Some sigh for the good old days. Some Christians cry "Back to Christ of Galilee; back to the sweet pure air of the Gospels; back to the Upper Room." If it means recapturing his spirit, Yes. But if it means things today are worse than they were, I say a thousand times, No. Back!—not for me. We have the forward look—we press on. Why, there are far more people living Christian lives than there were 1900 years ago. There are far richer fruits of the spirit and far more Christian graces flowering in the garden outside Eden than at any time in history. There is far more powerful fellowship of the Holy Spirit in Christ's Disciples than ever before. There is not one Upper Room; there are thousands and I say it not forgetting the divisions of the Church and the worse divisions of the human family in Europe today.

2. Secondly—and this reason is a very clear one. Our accomplishments prove there is a power and a presence in our midst not fully understood or perceived. We are no longer content with slavery or with slums or with poverty or with illiteracy. The unacknowledged Christ stung our consciences into action to get slavery abolished. Slums exist but people are ashamed of them now where once they were indifferent. The unperceived made His presence felt there.

Laborers were once sold with the land they tilled and now the unrecognized Christ who told the story of an employer bargaining with employees and paying what is right has changed that economic slavery permitting the employee to retain his manhood.

Today we are more exercised than ever before over the paradox of poverty in the midst of plenty and while we may ridicule all the new experiments to change such a state we are greatly ashamed that some go hungry while we have more than enough.

Think again of the social service centres, clinics and maternity care, Red Cross and Unemployment schemes, milk for school children and pensions for old people. These things didn't come of the spirit of Anti-Christ. They came in defiance of it. They came to compensate its evil. They came because in the midst of it all there was one taking care of His own and doing his powerful work in the hearts of men unnoticed.

Many today never acknowledge Jesus and scorn His Church but they cannot escape the fact that it was Jesus who gave us the spirit to do these things and it was Jesus who first thought of it and that they, all unbeknown to themselves, are following His example.

3. My third reason is also clear. More people are choosing the way of sacrifice and devotion than ever before.

I know how selfish and competitive the world is. I know how self-centred many lives are. But tell me, can you think of a time when men and women were more eager to devote themselves to great causes? The most remarkable phenomenon of the age is the way large groups of people pledge undivided allegiance to leaders, to ideals, to country or to religion. Superhuman sacrifices are being made by countless individuals for the cause they believe to be true. Anti-Christ knows that and has bargained for those souls of devotion. He knows men are willing to go outside the circle of their existence. And the reason is not far to seek. Man wants to give of his best; to be loyal and to achieve his true greatness in doing great things. The Anonymous man in the crowd has taught the modern world the truer meaning of the Sacrifice through his Cross.

A missionary once overheard two men talking about Christianity. "What do you think of this new faith? Are you going to be a Christian too?" "No," said the other, "how could I? I have to think of myself and these Christians—they are always thinking of others." That is the Jesus-spirit in our midst that one day will cause men to draw another sword than the sword which kills and asks a life.

A sword, a sword and a sword.  
Which sword will you draw my son?  
For one is of steel with its blind appeal  
Till the folly of war is done,  
'Tis an honor to fight for God and the right,  
But justice is seldom won.  
And one is the sword of truth,  
God's swift and naked blade,  
That puts to flight the lies of might,  
And the hatred of falsehoods made.



# Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

We are cowards when lies appal,  
But in truth we are unafraid.  
And one is a flaming sword  
Whose work is but begun:  
Its glorious part is to change the heart  
Its victories always won.  
Draw this and smite with all thy might,  
'Tis the sword of love, my son.

My point is that there are greater opportunities to draw that last sword than ever before. It is being used in the service of mankind much more than you have imagined. It is amongst us as Jesus was when He stood among his fellowmen, unperceived and unknown.

G. P. GOWER

## Diocesan News

### INDUCTION OF THE REV. A. M. TRENDALL, ALL SAINTS' PRO-CATHEDRAL

With traditional dignity and the simplicity characteristic of the liturgical treasury of the Prayer Book, the Induction and Institution of the Reverend A. M. Trendell as Rector of All Saints' took place before a large congregation.

The Bishop of the Diocese presided over the Service and presented the customary Bible and Prayer Book, significant of the manifold duties of his office, to the new Rector. The Churchwardens, as representatives of the will and wish of the congregation, presented the Incumbent with the keys of the Church.

In his sermon the Bishop of the Diocese emphasized the duties of the parishioners towards the clergy and specially appealed for their whole-hearted and loyal support of the new Incumbent. He also reminded his hearers of the solemn obligations and the heavy burdens of responsibility resting upon those who give their lives to the priesthood of the Church.

During the procession the Incumbent was led to the Font, Lectern, Pulpit and Holy Table, where he engaged a solemn oath to preach and administer the Word and Sacraments, "as this Church hath received the same." He was finally conducted to the Rector's prayer desk and duly installed.

The prayers of his parishioners and of many old friends throughout the Diocese will support the new Rector in the faithful discharge of his responsible ministry.

### SOCIAL SERVICE COUNCIL

There are many of our people who do not fully appreciate the proper function of the Social Service work of the Diocese. It is not a charity in the manner that all and sundry who may be in want are fed and clothed, neither could it begin to finance such.

It is a necessary and practical part of our Christian teaching intended as an important help in the Spiritual ministrations of our Clergy. There can be no more discouraging duty for a clergyman, than preaching to, or praying with, people who are hungry and cold so the Social Service Council of a diocese such as ours should see that the Clergy are able to minister to body as well as soul.

The Council should be the means by which each of the Clergy are supplied with those things they find their people are most in need and thus enable a practical as well as a Spiritual help—fulfilling the commands of our Lord and Master Jesus Christ.

This must be the aim of your Diocesan Council, yet the grant allowed by the Diocese as also the assistance received from church members is so small that only a tentative work can be performed. Material and food and failing those, money to buy them, should be available to the Council for them to distribute only through the respective clergy throughout the Diocese, and only in special cases prepare and send out odd shipments direct to the needy. We believe it is only necessary for this to be understood generally for the Council to be enabled to carry out the work intended.

If our members would think Social Service throughout the year, instead of around Christmas only, what wonders could be performed.

The Council earnestly request the Clergy in the City of Edmonton to consider a parish centre to which their respective parishioners would send material at any time of year and the Council would then arrange to clear such centres when required.

Up until February 29, 1940, the Council are permitted to use the space kindly allowed by St. Catherines Board, but, which has long been required for the purpose for which the building was donated, and our problem is now to find suitable space in which to function after that date.

"Stir up, O Lord, the wills of Thy faithful people."

### CANADIAN CHURCH UNION

Notwithstanding severe weather there was an unusually good attendance at the regular monthly



meeting of the Edmonton Chapter at St. Stephen's Rectory on January 15th. Complime was said previously in the Lady Chapel at 8 p.m.

After transaction of ordinary business the chairman introduced Miss Nancy Machin of the Onoway Mission who gave an inspiring paper on "Training of the Child in Christian Religion." The speaker has had a wide experience and emphasized the importance of a more general recognition in our church of the formation of Christian principles and a greater familiarity with our services, in the very young child.

An informative discussion followed and after expressions of thanks to Miss Machin and to the host and hostess Father and Mrs. Matthews, tea was served.

## D.B.R.E.

The Rev. W. M. Nainby, Wetaskiwin, has undertaken the work of the Diocese in connection with the Sunday School pupils' examinations. All questions relating to the examinations should in future be addressed to him.

The Summer School held annually at Kapasiwin will probably be held this year from 15th to 22nd July and promises to be an exceptional one. Already Bishop and Mrs. Carrington of Quebec have promised to come and take part and other arrangements are shortly to be made.

## Rural Deanery of Edmonton

### ALL SAINTS' CATHEDRAL

THE REV. A. McD. TRENDLELL

THE REV. L. D. BATCHELOR

No thoughtful person will be able to approach the Season of Lent without the realization that the age-long message of the Atonement comes with special poignancy this year.

The tribulation of the present day has broken upon a world which has either denied the status of God or has become largely indifferent to Him. We have acted in the belief that higher education and greater scientific advance could free us from the evils of the past, and that we had no further need to listen to the voice of God. And now we find ourselves in the position of the blind man outside the walls of Jericho. Our goal has not been reached and our attempts have ended in the awful tragedy of War. And through it all Jesus of Nazareth passes by waiting to hear our cry, "Lord, that we may receive our sight." Only as we express a heartfelt sense of the need of God can He come into our life and give that impetus and direction that is so sorely needed at the present time. "Draw nigh to God and He will draw nigh to you." Such is the challenge of Lent, 1940.

And in proportion as we heed it, so shall we find peace and contentment in our own hearts; and be able to make a significant contribution to the healing of the nations.

Christmas services which were very well attended included a Midnight celebration of the Holy Communion as well as a Choral Communion service at 11 a.m. on Christmas Day. The Bishop was the special preacher on Christmas morning. It is understood that there were more communi-

cants this Chrstmastide than for several years past. Since the outbreak of the War a short intercession service has been held each week-day in the Cathedral from 5.30 p.m. to 5.45 p.m. Matins is also said daily at 9.30 a.m.

It has been the custom for the Bishop to Broadcast a New Year message to the Diocese on the first Sunday of the New Year, but on this occasion he was kind enough to waive this claim in favor of the new Rector who was making his first appearance in the Cathedral.

\* \* \*

The A.Y.P.A. were the sponsors of a Carol Service which was held on the evening of the last Sunday in the old year. This was well attended and was much appreciated. The Rev. L. D. Batchelor was the preacher on this occasion.

The Induction of the new Rector took place at the morning service on Sunday, January 21st. In spite of the cold weather there was a good congregation and the Bishop gave a short, but well-timed address.

The Rector and Mrs. Trendell were delighted with the cordial reception given to them in the Parish Hall on Wednesday evening, January 24th, by the congregation. This was given under the auspices of the W.A.

A very happy evening was held in the Parish Hall on Thursday, January 25th, when a large gathering of past and present choir members met to pay honor to Mr. Vernon Barford. He has now been organist at the Cathedral for the period of 40 years, which we believe to be a Canadian record. The enthusiastic gathering was but a small proof of the esteem in which Mr. Barford is held, and the evening reached its climax when Mr. Barford was presented with a gold wrist watch which had been suitably inscribed, and Mrs. Barford was the recipient of a fine bouquet of flowers.

There will be special mid-week services every Wednesday evening during Lent at 8 p.m. The first service will be held on Ash Wednesday, February 7th. The Rector will give a course of addresses at these services.

### CHRIST CHURCH

THE REV. G. P. GOWER

The annual meeting was held in the Parish Hall on Monday, January 15th. The reports revealed a much better state of affairs in every way than was anticipated. Two outstanding achievements in matters of finance are matters of hearty congratulation to all concerned. The Building Fund Debt was substantially reduced from \$6,000 to \$1,500, and the Parish is greatly indebted to Mr. G. B. O'Connor and his committee for the work they have done. The other important figure indicated the increasing interest the parish is showing in the affairs of the Church outside Parish boundaries. Every appeal was answered. The Saskatchewan Clergy Relief Fund received \$82.00; the Social Service received \$216; the Sunday School added added Fort Norman Hospital to their list of missionary donations. The Broadcasting Expenses of \$62.00 were kindly taken care of by the Guild. Altogether the sum of \$1,990 was raised for various missionary purposes including \$1,200 for Diocesan apportionment. The W.A. paid the Annual Dominion Pledge of \$300 and contributed \$50.00 to the Silver Jubilee Fund.

\* \* \*

Thanks to the efforts of the Choir and to several very generous parishioners and the Sunday School



the Church has been supplied with new Prayer and Hymn Books.

\* \* \* \*

The Senior Choir journeyed to Millet on Sexagesima Sunday and assisted at Divine Service in the beautiful parish church of St. John's. This widening of our interest has been much appreciated.

\* \* \* \*

The films on the World Fair presented by Mr. H. P. Brown on Friday 26th was enjoyed by a larger crowd than was anticipated. The proceeds were given to the Mortgage Redemption Fund.

## Lent

It is significant to note that in churches which once ignored the Lenten Season a definite revival of interest has taken place. Other denominations are placing much stress on the Lenten discipline and the Lenten Fast. It is difficult to see why any objection should ever have been raised and we are grateful, for instance, to the teachings of Psychology and Psychiatry for giving a lead in the matter. Events around us have cleared the ground of much woolly thinking and prepared the way for greater honesty of thought and more serious preoccupation with the defects of our morale and spiritual life.

It is most important that Anglicans should be alive to the situation and realize that in some ways those former unwilling pupils are now becoming our masters and beginning to teach us the old truths in a new way.

Let us keep Lent—really keep it and set a better example of the things we have always professed.

## HOLY TRINITY

THE REV. CANON G. G. REYNOLDS

### W.A.

On Friday, January 4th, 1940, two Life Memberships were given in Holy Trinity Church, Edmonton.

Mrs. T. W. Bull was the first recipient and her life membership was a free will gift from all the members of Holy Trinity W.A. and friends. For many years Mrs. Bull has endeared herself to the congregation of Holy Trinity, Edmonton.

The second life membership was a private gift on the part of Dr. and Mrs. Lorne W. May of the congregation, in memory of their daughter Catherine Mary May, to Miss Ruth Carruthers.

His Lordship Bishop A. E. Burgett gave the Prayers, the Cards and the Pins, the latter were pinned on by Mrs. W. B. Chamberlain, President of the Diocesan Branch of the W.A. The Rector, Canon G. G. Reynolds, conducted the Service, with Mrs. Evans at the organ.

Canon C. Carruthers accompanied his daughter to Vancouver from which port she sailed for her missionary work in China. He was present at the presentation and on his return preached in the morning and evening at his old parish of Holy Trinity where he has been Rector for 15 years. His visit brought great joy and blessing to the parish, and especially to his hosts, Mr. and Mrs. H. P. Madsen.

## Annual Meeting

Holy Trinity records the best annual congregational meeting held when the congregation gathered on Wednesday evening, January 17th, 1940.

God has blessed this parish during the past year, all accounts were reported paid, nothing outstanding and \$1,200.00 taken off the principal of the mortgage.

All organizations reported progress during the year, 45 men from the church were already on overseas service and two groups were busy each week on Red Cross work, many other men were in military training.

Col. F. C. Jamieson, K.C. was appointed Rector's Warden, and Mr. C. M. Horner, C.L.U., was unanimously elected People's Warden for the second year. The Auditor, Mr. R. Molloy, commented on the excellent bookkeeping.

The Vestry, Lay Readers, Lay Delegates and Envelope Secretary, with all organizations were warmly thanked. A special vote of thanks was most kindly tendered to the Rector and Mrs. G. G. Reynolds for their part in the leadership of the life of the parish.

## ST. STEPHEN'S

THE REV. J. C. MATTHEWS

SUNDAY SERVICES—Holy Communion, 8 a.m.; Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.; Sunday School for Juniors, 10 a.m. and for Seniors, 10.30 a.m.

During the week Holy Communion is celebrated at 7.30 a.m. on Monday, Wednesday, Thursday, Saturday as a general rule.

The Vestry meetings are on the second Monday in each month and the Men's Guild meetings are on the second Tuesday.

The Willing Workers meet each Thursday at 2.30 p.m.

The chief event of the month of January was the Annual Parishioners' Meeting, held on the 23rd. There was a very full attendance, in spite of the low temperature. Reports were read outlining the work of the various organizations during the past year. The Churchwardens' Balance Sheet showed only a very small debt and the Apportionment paid in full. St. Matthew's Mission was well represented—the Reports from Mr. Whiting, Mrs. Crumb and Mrs. Paulson being all very satisfactory.

The Rector appointed Mr. Slater as his Warden for 1940 and Mr. J. Buchanan was again elected People's Warden.

The following were elected as Vestrymen: Messrs. Petherbridge, Watson, Swaffield, G. L. Taylor, McDonald, H. Gregory, T. L. Taylor, J. Cooper, T. Jones, Patterson, H. Dodd, Regan and Mr. Whiting for St. Matthew's Mission.

Lay Delegates elected are Messrs. Swaffield, Watson, Bagshawe.

Mr. Buchanan submitted the budget for 1940 which was unanimously adopted.

## Men's Guild

It having come to the knowledge of the Guild that grocerias in the City of Edmonton are flagrantly disobeying the law by opening and selling on Sunday all manner of goods, it was resolved that a copy of a resolution be sent to the Ministerial Association with a view to getting some action taken by the Civic Authorities. Our members who on principle and from a desire to obey the law close down on Sundays, hereby are indirectly penalized.

Brother Russell gave a lively talk on the Church Messenger, which he criticized as not sufficiently attractive for the ordinary man.

A farewell letter was directed to be sent to the Rev. Canon Clough expressing regret at his departure and good wishes for the future.

Congratulations and good wishes to Mr. and Mrs. Pinckney. The wedding was solemnized on Satur-



day, January 13th, in the afternoon. Mrs. Pinckney was formerly Mrs. E. Jensen.

## ST. PETER'S

THE REV. P. A. RICKARD

The Annual Congregational Meeting was held on January 8th, in the Parish Hall. Rev. Rickard presided at this meeting. Reports from all church organizations were very satisfactory. Mr. D. Sims accepted the office of Vicar's Warden for another year and Mr. G. Edgecombe was re-elected People's Warden.

The Women's Auxiliary held its Annual Meeting on January 15th, in the Parish Hall. Mrs. Marsden was re-elected President, and Mrs. Rock, who has been the Secretary of this branch for approximately twelve years was again elected to that office. Several other members of the executive held their same positions. Rev. Rickard was present at this meeting and gave a short address, and also presided during the election of officers. The reports of the various departments of the W.A. work were very encouraging. All pledges and other obligations have been fully met.

Under the auspices of the Ladies of the Parish an illustrated lecture was given by Mrs. J. W. Melrose on her recent tour of Europe. This was much enjoyed by all. The assisting artists were Miss Mona Clegg, Mr. and Mrs. Jenkins, and Mr. Ledgard.

Miss H. Sewal and Mrs. G. Edgecombe were hostesses to the Senior Boys of the Church on Tuesday, January 16th. Sergt. Covell of the R.C.M.P. entertained the boys with sleight of hand tricks. Mr. A. J. Brown was in charge of games.

Preparation Classes for Confirmation are now being held every Friday at 4 o'clock.

## ST. MATTHEW'S MISSION

THE REV. J. C. MATTHEWS

A meeting of Parishioners was held in the Parish Hall after service on Sunday evening. The Rector took the chair and was accompanied by Mr. Swaffield. Reports from all branches were read, showing satisfactory progress.

The Sunday School is doing very well, the average attendance being 43. The Social Committee will hold the last Whist Drive until after Lent on Friday evening February 2nd.

Mrs. Allen is having a Silver Tea at her home on Tuesday, February 6th, the proceeds to go towards books for the Sunday School.

The W.A. will hold ten cent teas at the homes of the members during Lent to help meet the Missionary Apportionment.

## ST. PAUL'S, JASPER PLACE

THE REV. G. O. SHULTZ

The Annual Meeting of the Congregation of St. Paul's Church was held in the Parish Hall on January 16th. Reports of the Warden, Secretary, W.A. and Sunday School were read and adopted. The following were elected for 1940: Rector's Warden, Mr. H. A. Shepherd; People's Warden, Mr. J. H. Dallamore; Members of the Vestry, Messrs. T. C. Griffiths, C. M. Camroux, G. Wright, Mrs. C. W. Johnson.

The Women's Auxiliary held its annual meeting at the home of Mrs. T. C. Griffiths on January 11th. Reports showed that all pledges had been met and that a small balance remained on hand. The following officers were elected for 1940: Honor-

ary President, Mrs. G. O. Schultz; President, Mrs. T. C. Griffiths; Vice-President, Mrs. C. W. Johnson; Secretary-Treasurer, Mrs. A. F. Nicholls; Social Service, Mrs. H. A. Shepherd; Social Convener, Mrs. J. H. Dallamore; U.T.O. and E.C.D. Secretary, Mrs. C. W. Johnson.

The W.A. held a whist drive recently at the home of Mrs. C. E. Perraton. Although the number attending was not large it proved to be a very enjoyable affair and many thanks are due our host and hostess.

The Girls' Branch of the W.A. held their annual meeting on January 9th, at the home of Mrs. T. C. Griffiths. The following officers were elected: President, May Johnson; Vice-President, Vera Griffiths; Secretary-Treasurer, Kathleen Clift; Treasurer, Nona Wright.

## ASHMONT

THE REV W. DEV. ANGUS HUNT

Miss Clare Bee arrived in Ashmont to join Miss Olwen Davies at the Vicarage on January 17th. Miss Bee comes to this Mission from the Drayton Valley Mission.

There was a good attendance at the Annual Congregational Meeting held in the Vicarage on January 11th. Mr. Arthur Ashdown was appointed Vicar's Warden and Mr. Thomas Ashlee elected People's Warden. The meeting approved the adoption of the envelope system as being the surest means of raising the required stipend. Several of the men promised to donate loads of wood.

An Adult Bible Class, conducted by the Vicar, is to be held in the Vicarage on Monday evenings at 8 p.m. We hope that many members of the Congregation will avail themselves of this opportunity to study the Word of God.

A successful Whist Drive in which fourteen couples took part was held in the Parish Hall on January 18th. The prize winners were Mrs. Fred Smith and Mr. John Drysdale. The rear-guard honors were shared between Doris Cheshire and Bud Smith.

The University Lantern slides of Copping's Life of Christ were shown during January at Beaver River and the Old Ashmont School. These pictures are particularly good and help both adults and children to appreciate the world's most enthralling drama.

## RIFE

THE REV W. DEV. A. HUNT

The Rife W.A. met at the home of Mrs. Johnson at Flat Lake on January 25th. Owing to transportation difficulties only a few members were able to be present. Miss Davies and Miss Bee were visitors to this meeting.

## GRAND CENTRE

THE REV. W. DEV. A. HUNT

A meeting was held at Little Long Lake School after the Service on January 7th to arrange for the sawing and hauling of logs for the church and vicarage at Grand Centre. We hope to see the church erected before the end of this year. An outbreak of scarlet fever in the district reduced the congregation at Grand Centre on January 21st to ten. Some of those present drove in nine miles in an open sleigh in the bitter cold for Service in a hall which is cold and draughty despite two blazing fires. Next year perhaps the congregation will worship in their own church.



## Such a Time as This

*A Message from the Bishops of the Church of England in Canada*

"Who knowest but that thou art come to the Kingdom for such a time as this?"—Esther X, 7.

What is the function of the Christian religion at such a time as this? It is surely to maintain the vision of God, to see things clearly, and to help people to keep their heads. It is not so easy to speak of this war as a war to end war, and yet we must remember that the war will be doubly and trebly lost if we fail to keep in mind that our object is to make peace; and to make peace we must make justice.

The Christian conscience recoils from war. It is abhorrent to us. We prayed and hoped there would be no war. We acted as if there would be no war. We failed to prepare for war. We spoke of peace, but when we spoke of peace they prepared for battle.

We recognize that there are those idealists who feel that even under these circumstances it is wrong to fight. We consider that they have unduly simplified the Christian Faith. To reduce the whole content of a great moral problem to one simple negation, while it has a certain magnificence about it, does not seem to us to take into consideration all the factors upon which existence in an ordered society depends, protected as it necessarily is by its system of law, policy, armies and fleets. The witness of such idealists is not without its value, and it is to be hoped that their services may be used in the way for which their temperament fits them, for high ideals are demonstrated not so much by eloquence, or by logic, as by the life we live and the work we do.

During the last ten weeks many a man has demonstrated his sense of honour and the strength of his ideals by offering himself for military service. To these men we owe support and service. They are going to resist on our behalf the forces of tyranny and destruction. We believe that the ideals which inspire them are just, heroic and Christian. We pray that God will endue them with the great virtues of faith and endurance.

We rejoice to note that already there is a greater sense of unity in Canada, and it may be that in and through this war Canada may find a unity and a strength which it has never known before. In our national effort we can find room for every group whatever it may be; for it is an effort for peace, as well as for war. We must not sacrifice our religion, our education, our social ideals, and all our cultural effort to the sole purpose of war. We must unite and organize for the destiny which is in store for us.

We have already shown that it is possible for two races of different languages to live together without war, and without persecution. It is a notable achievement, much to the credit of both races, and an example to the whole world.

It is hoped that when this war is done the world may look to this country, and to our neighbours to the South, as a pattern of co-operation, federation and peace.

For these great efforts we need both character and vision. They are gifts which come to us from religion. We must then, at all costs, maintain our religion in all its branches during these difficult days, for it is the source of all that inspires us.

But the Christian Church throughout the world is sadly divided. To do our work in the world we must be united. God grant that the stress of the present emergency may bring us closer together.

Therefore, we call upon our people to be instant in prayer, faithful in service, ready for sacrifice.

Be of good cheer—God reigns.  
In quietness and confidence shall  
be your strength.



## Comments Original and Otherwise

### "Curate"

#### RIGHT HON. R. B. BENNETT SPEAKS ABOUT THE WAR

Over a thousand people gathered in the Windsor Hotel, Montreal, recently to hear what Mr. Bennett had to say about the war situation. The point he particularly stressed was that this was a struggle to destroy the Christian civilization. The purpose of Hitler "was to destroy the British Empire once and for all. That is his declared purpose. That means that if he succeeds, our concept of Christian civilization will have gone, and we have to consider it from that angle. That is the reason that I feel so strongly, that if we believe in this civilization, if we believe as the pagans believe in their faith, then indeed we should be prepared to accept gladly, and bear proudly, the responsibilities that are involved in the acceptance of that challenge."

Speaking of the cost of the war to the British people he said: "In some instances taxation is so great that the taxpayer has no more than two shillings out of the pound, after paying all his income tax, and I can only say of my limited income that 75 per cent of it goes to the State this year."

#### BISHOP NELLIGAN'S PRAYER

Bishop Nelligan, senior Roman chaplain, has sent out the following prayer for use by chaplains.

"O God, I beseech Thee, watch over those exposed to the horrors of war, and the spiritual dangers of a soldier's, sailor's or airman's life. Give them such a strong faith that no human respect may ever lead them to deny it, or fear to practise it. Do Thou, by Thy grace, fortify them against the contagion of bad example, that, being preserved from vice, and serving Thee faithfully, they may be ready to meet death wherever it may happen, through Christ Our Lord. Amen."

#### LADY WIMSEY WRITES ABOUT THE WAR

Quite the most interesting and in my judgment the most sensible war articles that I have yet come across are those appearing in *The Spectator* (London) under the heading *Wimsey Papers*. They are written by the novelist Dorothy Sayers who has already familiarized her readers with the personality of Peter Wimsey. The articles in question take the form of war-time letters and documents of this Wimsey family. In a letter dated November 17th Lady Peter Wimsey writes to her husband as follows: "I've been trying to write a letter about war aims, though I'm not at all sure that all this definition doesn't end by darkening counsel, on the principle of 'Mummy, I think I might understand if only you wouldn't explain.' We all know pretty well that something we value is threatened, but when we try to say what, we're left with a bunch of big words like justice, freedom, honour, truth, and

so on, that embarrass us, because they've been misused so often they sound like platform clap-trap. And then there's 'Peace'. Peter, I'm terrified by this reiterated demand for 'Enduring peace and lasting settlement'—it's far too like the 'war to end war'. Do we really persuade ourselves, that there's some final disposition of things—territory, economic adjustment, political machinery—that will stabilize all human relationships by a stroke of the pen? That the story can end in the old fashioned way with wedding-bells—'so they married and lived happy ever after'? If so, we need an Ibsen to deal with public life."

In a second letter we are given a quotation from the Armistice Day Sermon, in which the preacher points out that when you have cleared the weeds from a patch of ground, your job is by no means finished. You have to hold yourself ready to deal with the next growth. The lesson intended to be drawn from that is evident. It is also true.

In the same issue of *Spectator* a correspondent writes: "Surely all we need to think about at the moment is that we have to defeat these barbarians so completely as to render them innocuous for so long a time as may be." Then after admitting that there were some of the provisions of the Treaty of Versailles that were unwise, this writer goes on to say that this treaty was founded on two sound propositions. "These were that a Germany rich and strong is inevitably aggressive, and that without adequate guarantees, it is impossible to trust the word of any German government. I venture to think these two propositions—held firmly at the time by the French who certainly had reason better than any other people to know the Germans—are as true now as they were then."

#### HOW AMERICA TAKES IT

An American correspondent writing in *The Spectator* (London) says that the newspaper columnists in the United States are having an immense amount of fun letting themselves go against the Nazis, and he quotes this sample from *New York Sun*, a leading evening paper. "The Nazis are blaming that beer-hall bomb on England, and we may hear it alleged any day now that Churchill's footprints have been found outside the garden, and that Chamberlain's umbrella was dug up in the debris. . . It may not have been a bomb at all. Adolph lets off a terrific amount of gas when he makes a speech. In a low building the accumulated stuff may have been set off by a lighted match."

#### A PEACEFUL ENGLISHMAN AT BAY

Hon. William Buchan writing about a broadcast speech of the English Prime Minister, said: "There has come into his voice a note of bitterness, almost of fierceness. He may stand to typify that dangerous thing, the peaceful Englishman at bay." (Continued on page 6)



## Issues at Stake

### II. — MORAL FORCE AND BRUTE FORCE

By Rev. Ebenezer Scott, M.A., B.D.

Brute Force stood first in the list of "evil things" against which we were taking up arms, in the historic broadcast of Mr. Chamberlain, when announcing a state of war between ourselves and Germany.

In defining the Issue at Stake, we must be careful, as Mr. Chamberlain was, how we choose our words. The first of these "evil things", is not force, but brute force,—force that has no reason in it, no moral and spiritual meaning behind it.

Force is not condemned indiscriminately in Christian teaching. Our Lord on one occasion, when He drove the money-changers out of the Temple, deliberately resorted to physical force. There was a tremendous force in His whole personality and in all His utterances,—a force of anger, a force of subtle irony and withering invective, a force of authority which His bitterest enemies could not resist, a force which gave strength even to His gentleness and forbearance. His followers, accordingly, though they are forbidden private revenge, are not required to stand by and see injustice done, without taking any measures against it.

When we come to the nature and degree of punishment, the great principle is that punishment itself must be governed by reason, that physical force should never be detached from moral force. In the closest relationships, as between father and son, or master and scholar, affection and reverence also temper it to its finest quality, until we reach that highest ideal of chastisement, of which the Epistle to the Hebrews speaks, in which the true sons of God are "chastened" by "the Father of spirits", that they may partake of His holiness and live.

We are sincerely anxious to absolve the German people from any responsibility for the conduct of their leaders. In all charity, however, we cannot help remembering that Germany, as a country, has a bad record for disturbing the peace. It goes back to the days of Frederick the Great,—when Prussia, Austria and Russia joined in the first partition of Poland, in 1772. The joint seizure of Poland by Germany and Russia which we have just witnessed, is a cynical repetition of that crime,—one of the greatest in history. Bismarck laid the foundation of the present German Empire in "blood and iron". The Kaiser and his associates tried to carry on this tradition, and we had thought that Germany would have learned her lesson from their defeat. But brute force, as a principle, seems to have taken too deep a root in the German constitution for one operation, even of a major kind, to remove it. It is a curious paradox that a people with so many admirable qualities and such intellectual eminence, should be so deficient in international morality, and even in practical understanding. The same nation has started a big noise in the world's streets again, and the world wants to stop the nuisance once for all this time. The first step is to catch the ringleaders. But no permanent order can be secured until there is clear evidence that the crowd itself will behave properly in the future. The German people must learn to give up their belief in brute force.

But if the issue at stake is between brute force and moral force, there is still one question which cannot be evaded. Is not War itself the last word in brute force? Our immediate answer to this question can only be, that unfortunately it is. There is no man or woman in our wide British Empire or in the fair land of France, that does not think of it as most deplorable that we should find ourselves again employed in this brutal business. But our answer does not end there. We must go on to say, that as the world still is, war is the only way, and we must pass through it. In the meanwhile we pray that the world will yet devise some saner method of protecting itself against the criminal instincts which are periodically cropping up in men and nations.

If we have any misgivings, Bishop Butler comes to our relief, with one of his weighty sayings. We are fighting "on the side of the Divine administration."



## Comments Original and Otherwise

(Continued from page 4)

### TRIBUTE TO CANADIAN FLIERS

Lord Riverdale, head of the English Commission that came to Canada in connection with aviation matters, said before leaving:

"Canadians proved to be wonderful pilots and fine air fighters in the first Great War, and we look to thousands of them to repeat the excellent performance of the preceding generation in the present struggle," said the British industrialist.

"There is a psychological reason for Canadians being good flying men and that is their resourcefulness and initiative. In this young country one has to be resourceful, inventive and adaptable. Our older civilization at home means that everything is right at hand for the asking, but in Canada you have had to make things, to make one thing do the work of another. Your pioneers struggled to survive, and you have inherited their initiative, which is a fine thing to have when one is up in an airplane."

### FRENCH CANADIAN LOYALTY

Hon. P. J. A. Cardin spoke in Montreal at a gathering of Commercial Travellers.

"I have always been proud of my ancestors," said Mr. Cardin, "I thank God for having given me the advantage of the French mind, the French soul and the French heart, but I am a Canadian right through. I am proud of being a Canadian of French descent but I am prouder still of being a Canadian purely and simply, for my loyalty is not limited to the province of Quebec but to the whole of Canada. I have always been anxious for my compatriots of Quebec to take their share in the responsibilities of Canada and prepare themselves to play a role in the life of the Dominion, united with the English-speaking people of Canada."

### THE KING'S CHRISTMAS DAY SPEECH

What a marvellous performance was that Empire broadcast on Christmas Day. As speakers from every part of the Commonwealth paid their tribute to the political system under which they achieved, and are permitted to enjoy, their freedom. And how heart stirring the speech of His Majesty the King closing with the quotation:

"I said to a man who stood at the gate of the year 'Give me light that I may tread safely into the unknown.' And he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than the known way.'"

It is interesting to know that 36 years ago our own Canadian poet Archdeacon Scott expressed the same thought in the New Year's Day Bulletin of St. Matthew's Church, Quebec:

"At the door of another year  
Waiting I stand;  
I enter without fear  
Holding God's hand."

### THEY ARE BOTH GROUPERS

Janus, writing in *The Spectator* (London), says that "Curiously enough two of the leading figures in the proceedings at Geneva this week—the President of the Assembly M. Hambro, of Norway, and Dr. Rudolf Holsti, the Finnish delegate—are prominent Groupers. The Group Movement has in the last two or three years made a considerable impression in the Northern States; a very experienced diplomatist, by no means a Grouper himself, told me, simply as a piece of objective fact, that the one effective check to the growth of Communism in Sweden was the work of the Groups."

I cannot help wondering why Janus commences his statement with the words "Curiously enough". What is specially "curious" about the fact that the men referred to are followers and disciples of Jesus Christ, and have the courage openly to say so?

### THE TRAILER AND THE TRACTOR

From the editorial page of the *Canadian Churchman* I quote as follows:

"In the *Religious Digest*, from time to time, there are what are called 'Sidewalk Sermons'. They are taken from the *War Cry* and are by Roy L. Smith. Here is the one that bears the above title.

'A huge caterpillar tractor was coming down the street, shaking the ground under it and moving ponderously, as if capable of hauling any of the great houses that lined the street on either side. It was one of those enormous machines that are built for the performance of gigantic tasks. As we passed, we noticed that some little boy had hitched his coaster wagon to the tractor and in it were two bricks. Something about the hook-up struck us as being ridiculous. A gigantic tractor was rumbling down the street and all it was doing was hauling a little boy's wagon with two bricks in it.'

"This is a parable of life for many. Built for the achievement of great tasks, we go through life hauling petty loads. There are cultured and capable women whose wealth makes it possible for them to do wonderful things, university training has fitted them for positions of splendid leadership. Their personalities are attractive and they could be a power in the community but their sole interest in life is a bridge club."

### FREE FROM DIDACTIC AUTHORITY

"And the best of it is that when he talks he is entirely free from that didactic authority so often assumed by men of his cloth."

The above is a quotation from a novel I was reading recently, and which told the story of an English-born clergyman and his wife who devoted their lives to self-sacrificing service among the cod fishermen on the rocky shore of Newfoundland. He was "free from any assumption of didactic authority". Sometimes I have wondered why the fact that a man buttons his collar wrong side front, should tend to develop "didactic authority".

(Continued on page 8)



# The Prayer Book In War

The Right Reverend Philip Carrington, M.A., Litt. D., D.C.L.

A continual flood of newly-composed prayers pours from the press in the form of cards, leaflets, manuals, and so forth. We shall undoubtedly use some of them for a while; but their appeal is transient; they will be forgotten.

The reason is easy to see. They are not one thing or another. They are not simple natural prayers from the heart; and they are not the equal of the old devotions of the Church. We come back to the Prayer Book and find it says what we want to say as well as it can be said.

Our special strength as a Church consists in this tradition. Our form of prayer is:

(a) *Old*; it has been hammered into shape in successive centuries, and gave courage and strength to our ancestors when they fought for their liberties in past ages.

(b) *Familiar*; we have been trained up in it, and through it have learned to pray.

(c) *Strong, simple, and beautiful*.

The function of words and actions in prayer is to help us to lift up our hearts and minds to our heavenly Father; and these prayers give us wings. A touch of antique colour is a help; because it reminds us continually that our religion is not a passing phase but a reality enduring through the ages.

*The Litany*. The first part (up to the *Our Father*) is a "general supplication"; the remainder is a devotion for time of war. As a special Service it can be arranged in this fashion: Part 1, short hymn sung kneeling (e.g. *O God of Bethel*), lesson, hymn, address, hymn, Part 2. It is a mistake to overload Services with hymns.

In a large church the Litany should be taken as a procession. One (or perhaps two) solo voices can take the priest's part if desired. The choir should turn and face east for the opening, down to *Remember not*, and then begin the procession; on returning to the chancel they should make a pause at the chancel step for the *Our Father* and preceding *Kyries*. These *Kyries* like the opening invocation should always be sung twice as directed.

The clergy should walk at the head of the procession.

For an informal Service it might be legitimate to omit some of the "suffrages" (pp. 41-43) or to add one or two special intercessions in Part 2, or to substitute such intercessions for Part 2.

*Morning and Evening Prayer*. These Services are more impressive if the choir enters in silence, and there is no opening hymn; and doubly so if we confine ourselves to the original opening sentences, the last of which is, *If we say*.

The Service proper begins with *O Lord open*, and this should be the first phrase to be sung; it ends with the three collects, which may be sung, or have sung *Amens*.

The psalms are the central devotion of the Service and it is better to read them well than sing them badly. Considerable freedom is exercised today in the choice of psalms, and they are our best prayers for a time of war. Two lessons should always be read; it would be better to shorten the lessons than to cut one out.

Those who framed our Services in their Anglican form, allowed for a break after the second lesson for baptisms, instruction, notices, etc. This really works very well. In an informal evensong, for instance, one might proceed to the second lesson, and then have a hymn, short devotional address, hymn, remainder of evensong and special intercessions.

*Special Intercessions*. Most churches exercise considerable freedom after the collects of Morning and Evening Prayer; perhaps too much.

There should always be a prayer for the King, and for the clergy and people: but we are at present overloaded with "state prayers" at this point; and there is insufficient variation. Nor need we always pray by reading set composition. There is room here for short simple natural expressions of prayer in everyday language. Nothing should be sung after the three collects.

'Let us pray for the forces of our King by sea and land and air'. Silence: and then, V. 'Lord hear our prayer', R. 'And let our cry come unto Thee'.

A short silence helps people to pray for themselves.

Actual names may be mentioned for intercession.



This kind of prayer is more helpful if set prayers of a literary character are not used. Sometimes the minister might use a very short and simple prayer of his own such as "God bless them, and keep them safe, through Jesus Christ, our Lord."

*The Holy Communion.* This Service should never be added to or altered. There is no place in it where prayers can be added without spoiling it.

The 'Church Militant Prayer' is intended to cover all needs. It is a pity we have not got a wider form of it as in the 1928 book.

It should be preceded by 'biddings' for special intercessions: for peace, for the unity of the Church, for foreign missions, etc. Names may be read here, and the congregation asked to remember them throughout the Service.

We are not in great need of more forms of prayer. We need to use the Prayer Book better, and to pray our own prayers naturally in it.



## Comments Original and Otherwise

(Continued from page 6)

### THE TREATY OF VERSAILLES

From a speech delivered by the Marquess of Lothian at a dinner of the Pilgrims in New York City last October I quote as follows:

"People criticize the frontiers drawn at Paris. Admittedly some of them were not very good. But at the most they were only a few miles wrong. What Herr Hitler is challenging at bottom is not the frontiers made at Versailles, but the whole democratic conception of international life. His remedy for frontier mistakes is not to correct them but to annihilate Austria, Czecho-Slovakia and Poland by violence, in order to establish a Nazi Empire controlled by a secret police, which destroys not only national but individual freedom within it, and gives minorities no rights at all. So I beg you not to be misled by this ceaseless attack upon the treaty of Versailles."

And it is well for us to remember that all the attacks upon the treaty of Versailles are not made by Hitler and his followers.

### GOING TO KILL THE CHURCH

A devout coloured preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offering would be taken up on behalf of missions, and made an earnest request for generous contributions. After the Service a well-to-do but selfish member of the congregation said to him: "Yer gwine to kill this church if yer goes on saying 'give'. No church can stand it. Yer gwine to kill it."

In the evening after the sermon, the coloured minister made this statement: "Brother Jones told me I was gwine to kill this church if I kep a askin' yer to give; but my brethren, churches don't die that way. If anybody knows of a church that died because it was givin' too much to the Lord, I'll be very much obliged if my brother will tell me what dat church is, for I'se gwine to visit it, and I'll climb on the walls of dat church under de light of de moon, and cry 'Blessed are de dead dat die in de Lord.'"

(Continued on page 17)

## Recent Happenings

Rev. Dr. E. F. Salmon, rector of Holy Trinity Church, Philadelphia, said recently that there are far too many sermons and that many congregations were becoming "spiritually blasé" due to continual sermonizing.

\* \* \*

The mere sight of a British destroyer's hull on the horizon now seems to be sufficient to make a German captain scuttle his ship. There is this to be said about it at least: it saves the ammunition of the British navy.

\* \* \*

Judging by the speech of Count Ciano made recently in Rome it would seem that the Rome-Berlin axis was beginning to wobble rather badly.

\* \* \*

In the British World Digest I read that the Chinese have moved some 850 factories from coastal areas, and re-erected them in the mountainous country 1500 miles west from Shanghai where they are turning out munitions on a large scale. The attack made by Japan seems to be creating a new China.

\* \* \*

A coffin containing a man's skeleton which archaeologist Ludovic Mann estimated to be at least 4,000 years old was unearthed recently by workmen in a Dunbartonshire sand pit.

Mann said the discovery would contribute greatly to knowledge of the Stone Age.

\* \* \*

A Punch cartoon entitled "The Old Story" represents the Russian Stalin smashing with a large hammer a door over which is the word Finland. The legend at the bottom reads, "You gave me insufferable provocation. When I wanted to rob you I found you had locked the door."

\* \* \*

According to official figures the tuberculosis death rate in Canada has declined from 82.2 per 100,000 in 1927 to 54.7 in 1938.

\* \* \*

A newspaper report of an address given by the Moderator of the United Church of Canada says: "The speaker wore the traditional garb of moderator of the Church of Scotland, complete with ruffles, knee breeches and buckled shoes."



## Western Relief

"How can we help the settlers in the West who are in need?" This was a question brought very pointedly to the attention of the Members of the Board of Management of M.S.S.C. when they met in Winnipeg in November. It was prompted by two very distressing facts.

The first of these two was the situation in Saskatchewan, resulting from the prolonged drought. While it is true that there was more rain in 1939—and therefore better crops—than in previous years, it is also true that the effects of the years of drought still continue. There are debts which must be repaid; there is necessary farm machinery crying aloud for repairs and replacements; there are postponed home expenditures which cannot be postponed any longer—these and other considerations mean that even with the income from a crop, money is extremely scarce. And this in turn means that in the three dioceses in Saskatchewan the relief which the Church has been providing for many of the rural clergy must be continued through 1940.

The second reason goes further afield. It concerns the missionary work of the Church in pioneer communities in all of the thirteen dioceses in which such work is carried on. The missionary givings of the Church as a whole have come far below the objective. Whereas the General Synod at Halifax adopted as its goal an annual sum of \$286,000 to be raised by the whole Church, only \$200,000 was raised in 1938. Consequently the grants to the thirteen dioceses referred to have had to be correspondingly reduced. And this in turn means that missionary work in the pioneer settlements of these thirteen dioceses, extending from Western Quebec to the Yukon, has been reduced in many cases to conditions of grievous need.

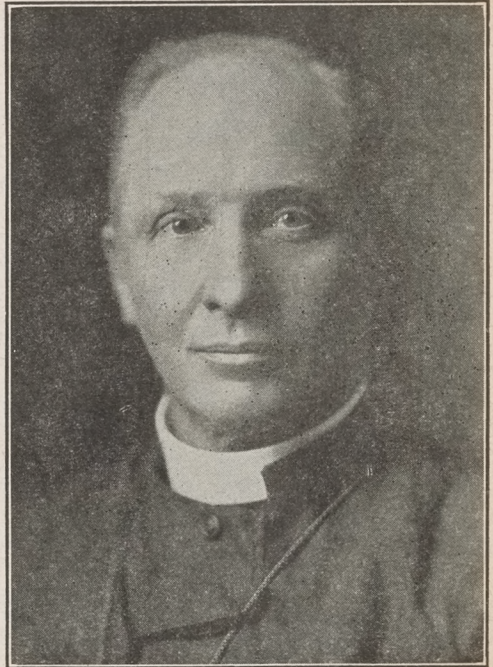
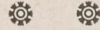
There is little wonder, therefore, that when the four-score Bishops, clergy and laymen who attended the meeting in Winnipeg in November had these two facts presented vividly to them they asked, "How can we help these our brethren in need?"

This was the decision. The Finance Committee was instructed to take the necessary steps to appeal during Lent to the entire Church throughout Canada for a total amount which, after further consideration, it should decide upon. The response to this appeal should provide in the first place for the special need in Saskatchewan and thereafter to be used to augment the grants to each of the thirteen dioceses.

The Finance Committee has accordingly taken prompt action. An appeal will be made for \$50,000. It will be made on Sunday, March 3rd and followed up during the ensuing week. The co-operation of all the Bishops has been sought in enlisting a suitable layman in each diocese who, with the help of a carefully selected committee, will see that the appeal is carried into every deanery and parish in the diocese. Special posters and literature are being prepared.

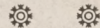
Will you help? Will you pray—that God will direct those who are in charge of the appeal

and lead men and women throughout the Dominion to respond liberally to it? Will you contribute liberally yourself? Will you pass on the story of the need as it comes to you and get others to contribute also? If help along these three lines is given by Church people generally, the success of the appeal will be assured.



### THE FIRST BISHOP OF EDMONTON

The Right Rev. Henry Allen Gray, Bishop of Edmonton from 1914 to 1931, died at Bungay, Suffolk, England, December 12th. In his early years he was known as the "cowboy parson". Elected first Bishop of Edmonton in 1914, he had already served seven years as archdeacon of Edmonton. He was the first Judge of the Juvenile Court, Edmonton. He was born in London, England, in 1863.



### Diocese of Montreal

The Rev. George Forshaw has been appointed Senior Assistant Priest of Christ Church Cathedral.

Victor Kingsley Cymonds died at Lachine at the age of 42. He rendered invaluable service in connection with the Diocesan Book Room.

The choir boys of St. John the Evangelist's, Montreal, have adopted a twelve-year-old boy at the Palampur High School, India, and will be responsible for his support.





## FEBRUARY

1. Ignatius, Bishop and Martyr (Antioch) Circa 109.
2. **Purification of Blessed Virgin Mary.**
4. QUINQUAGESIMA.
7. **ASH WEDNESDAY.**
11. FIRST SUNDAY IN LENT.
14. Valentine, Bishop and Martyr, 270.  
Ember Day.
16. Ember Day.
17. Ember Day.
18. SECOND SUNDAY IN LENT.
24. **St. Matthias, Apostle and Martyr.**
25. THIRD SUNDAY IN LENT.

### THEIR MAJESTIES HONOUR CHURCH

A pair of solid silver candlesticks of exquisite design for St. George's Anglican Church, Banff, Alta., have been received from King George and Queen Elizabeth as a memento of the Service they attended there on Sunday, May 28th, 1939.

The candlesticks, sent to Rev. Canon H. Tulley Montgomery, were made in accordance with the architecture of the church.

They are about twelve inches high with hexagonal shafts on which a design of the English rose and Canadian maple leaf entwined is worked.



### BRITISH CHAPLAINS FOR GERMANY

The Bishop of Fulham, who is Anglican Bishop for North and Central Europe, has recently returned from a visit to Holland, where he had been working on his plan to provide British chaplains in Germany to minister to British prisoners of war and interned civilians. Under the scheme there would probably be a reciprocal arrangement whereby German pastors could come this country to look after German prisoners.

In a statement to the Times, the Bishop recalls that in the last war more than seven thousand soldiers died in prison camps in Germany, and no adequate provision was made for any spiritual ministrations. "I am trying," he added, "to arrange that British chaplains should be sent to such camps in the event of any British soldiers being taken prisoners in this war. The chaplains would have to be chosen with great care. They must be men with very great devotion to their work and prepared to face considerable self-sacrifice, for they would have to stay in Germany for the duration of the war."

### CONSECRATION OF THE REV. CANON JEFFERSON, D.D. AND HIS ENTHRONEMENT AS BISHOP OF OTTAWA

St. Andrew's Day was a notable day in the history in the Diocese of Ottawa. Some weeks previously at a special session of the Synod, presided over by the Bishop of Huron, the Rev. Canon Robert Jefferson, rector of St. Matthew's, Ottawa, had been elected to be the next bishop to succeed the Most Rev. John Charles Roper, who after 25 years of faithful work as head of the diocese, deemed it incumbent, because of advancing years, to step aside in favour of another man.

A procession of all the clergy, including the Primate, Archbishop Roper, the Bishops of Moosonee, Huron, Ontario, Niagara, the Arctic, Cariboo and Montreal, and Bishop Farthing, the lay readers, lay delegates, the acting chancellor (Mr. H. P. Hill), lay secretary (Mr. J. L. Kemp), the solicitor (Lt. Col. V. S. McCleneghan, M.C.), and the Clerical Secretary (Canon G. A. Johnston). The bishops were accompanied by the chaplains, and the choir, with the crucifer at their head, led the procession.

The Service was arranged by the Clerical Society which was ably assisted by the Rector of the Cathedral, Rev. H. H. Clark.

The Service began with the singing of an introit, after which the Bishop of Moosonee, acting metropolitan, began the Communion Service. The Bishop of Niagara was epistoler and the Bishop of Ontario gospeller. Archbishop Roper, as the friend and at the request of the bishop-elect, preached the sermon, which was a characteristic utterance of one whose learning, ability and experience gave him the right to speak on such an occasion and at such a time.

The Primate and the Bishop of Huron, then presented the bishop-elect, who was accompanied by the Archdeacon of Cornwall and the Rural Dean of Ottawa, to the consecrator, who after hearing read the certificate of election, administered the oath of obedience. After the Litany, led by the Bishop of the Arctic, there followed the examination by the presiding bishop, and the singing of the Veni, Creator Spiritus, and then the act of consecration in which all the prelates present participated.

The Enthronement of the new bishop as head of the Diocese of Ottawa took place in the afternoon. The blowing of trumpets announced the approach of the bishop who, knocking at the front door, begged to be admitted and installed. The door being opened, the Archdeacon of Ottawa, J. M. Snowdon, bade the bishop enter, who after kneeling alone in prayer was conducted to the choir and inducted to all the rights and privileges of the Diocese and Cathedral. Staff, ring, and pectoral cross were each presented to the Bishop, after which he briefly addressed the congregation.

A banquet, held by the Fellowship Club, in honour of the newly enthroned bishop was held in the evening and was largely attended. Among the speakers were the Primate and Archbishop Roper.





# One Communion and Fellowship

February

"Praise to our God, Whose  
bounteous hand  
Prepared of old our glorious  
land;  
A garden fenced with silver  
sea,

A people prosperous, strong and free.

Praise to our God, the vine He set

Within our coasts is fruitful yet,

On many a shore her seedlings grow,  
'Neath many a sun her clusters glow."

—Canon C. W. Vernon.

June 1, 1823, is a date marked big in the history of the Canadian Northwest. God, the Great Spirit, as the first people of the prairies named Him, had made the land fair, well watered and thick clad with grass. God's cattle, the large buffalo and the horned deer, fed there and grew fat. God looked on all He had made and saw it was good; then at last men came with His Church, and the fair body of that land became a living soul.

For the first time since creation the prairies heard the sound of a church bell. Rev. John West, rector of Farnham, Kent, had answered the call of the West. He was past his first youth, nearing middle age. He had a wife and children and a home he loved beside the church at Farnham, Kent. He had passed the years of youth, with their longing for change and adventure. His portrait still hanging in Bishop's Court, Winnipeg, shows a face of almost feminine refinement, a gentleman, in every

sense. He was the first man who spoke for our Church in Western Canada.

In the last year of the old century, 1799, the Church Missionary Society was founded with twenty-five members, sixteen of them our clergymen, and at almost their first meeting they considered two letters which had reached them from the Canadian Northwest. Two men in that then Great Lone Land had written, begging for missionaries. One was John Prichard, factor of the Companys' post at Red River, the other his friend the Cree Chief Pigewis. West had heard the voice of God calling him through theirs, so August of that year found him on the Company's ship "Eddy-stone" beating its way, through the breaking ice on Hudson Strait. Here he saw his first Eskimos, wild half-naked men and women who swarmed around the ship, offering whalebone and furs in trade for the iron knives and kettles, the women begging for needles and beads as well as the white man's wonderful knives. West, used to the decorous civilization of England, was rather startled when they would strip off their one garment of rich sealskin to barter it for a hand-

ful of beads or a knife, but he secured some toys of bone or walrus teeth, models of Eskimo boats and sledges. They had a rough passage across the Bay, butting their way through the floating ice cakes, then they were at the Company's headquarters, York Factory. Here they were warmly welcomed, but officers whispered to each other their contempt of the folks at home who had sent such a teacher as West to Canada. "He's naught but a bit laddie," they said. "Do they think oor wild men will harken to him?" But for once the trained men in charge of the Company's posts were mistaken. West himself, seemed doubtful as to his ability to reach the hearts of Indian and half-breed, but from the first he was listened to eagerly. "He was the voice of the Great



The Rev. John West.



Spirit," they said. They even brought two small boys to him as gifts. These he carefully taught and baptized. Later they were ordained for service in the Church "Oor wild men" had no doubts of West's being the messenger of God.

He made arrangements for a school at the Bay for the half-breed children, his energetic letters to England brought out teachers for them that same year. Then he was off to Red River, where he was welcomed by Chief Pigewis

my little children, tired of all your endless quarrels" (Longfellow).

So in the stream that flowed from God's footsteps, they washed off their war paint, and piled their weapons together, for a burnt offering. They worshipped with clean faces, and, for a few days, at least, there was peace on the prairie. So West started the work at Red river; church and school were built, Agatha, a Christian Cree, being engaged as school matron,

for the education of the children demanded that while at school they should be separated from the influence of pagan homes. This plan is still followed in our Indian Missions. But Red river was too small a field for West's energies, and when winter came, with snow, he set out with two sledges and five dogs, visiting the many forts scattered through the Northwest. At Qu'Appelle and Brandon he gave his message and men believed him. So when he commanded the Christian wedding of the Company's men to their Indian mates, and the baptism of the children, all were willing. West knew that a Church that would stand must have the corner stone of Christian homes and they must be

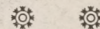


*This building replaced the first little church at Red River and was itself replaced recently by a beautiful stone cathedral.*

saying, "May the stumps and brushwood be cleared away to make a path for your feet, O Messenger." At once West chose a site for a church by the river (St. John's cathedral stands on its site today). West's church was a humble little building, mainly of logs, but it was named for St. John, the Beloved. This was probably the suggestion of the Highlanders, for in their folk lore, the Beloved disciple was the "dault" or foster brother of our Lord. It throws a sorrowful light on the Dark Ages, for then a Highland Chief with several sons, would give one to a friend to be adopted or fostered, so that if he was defeated in battle, which would mean the slaughter of his household, even to "the babe at the breast", there would still be a man of his blood to avenge him, and keep up the ancient name. When the Bible spoke of "the disciple whom Jesus loved", the Highlander thought, of course, he was the dault of Mary and Joseph, and closer to their son than if he had been born of the same blood.

Buffalo, grazing on the prairie, raised shaggy heads at the sound of the church bell, on that June 10, 1823. And the people came, Indian and white, with scalping knife and tomahawk in belt, or rifle on shoulder, so they came to hear the Messenger of Peace. Their fathers had said he would come, for in the far past, the Great Spirit had come to earth, calling his children together, all the Indians of North America. They came all armed and in war paint to hear Him. And he said: "I am tired

founded on Christian marriage. Even Russia, declared foe to churches, is making divorce increasingly difficult and expensive, "to protect the children," she says. So West worked, the next summer going to the Bay to meet the Eskimos coming in with the furs from the winter's hunt. "Come back for us," they pleaded, "for we would know the Grand God." West could not do this, but from his preaching at that time began our Eskimo Missions, called the brightest of our Church's triumphs. His wonderful influence with the Indians caused the Government to call him to inspect the Indian settlements in Eastern Canada, so he went there, then returned to England. He intended to return with his family to Red river, but the moving took time, and before West could return to Canada, "he was not for God took him". Before he went he saw the new missionaries starting out, teachers and matrons for his schools, and pastors for his little churches. The church at Farnham has a painted window to his memory, but his best monument is our Western Missions.



#### THE BISHOP OF ALGOMA

Reverend George Frederick Kingston, M.A., B.D., Ph.D., Canon of St. James' Cathedral, Toronto, and Dean of Residence of Trinity College, was elected Bishop of Algoma on January 17th, 1940.



## Come Ye Apart

I.

There are many beautiful things in nature but as we know there is also a shyness, a reserve. Nature must be wooed; if her beauty does not elude us. Only those akin to her in spirit may see her as she is. It is as though nature, born of God's thought and consecrated for His eyes to view, shrank from the profane gaze of those alien to God's love, but revealed herself to those growing towards God in love.

To such, like St. Paul, nature reflects the mind and character of God. The shy grace of nature is as the retiring gentleness of God. In the Epiphany God reveals Himself in Jesus but the veil is but partially lifted. Still is He to be sought, still to be won. The shepherds must seek from door to door. The wise men following the star of their study of the heavens, must seek with self-denial and with unchanging purpose—seek to find a baby boy born in humble circumstances and mean surroundings, though heir, in their faith, to great and glorious state.

The shyness of God is revealed in the Beatitudes as exemplified in Christ's life. The poor in body or in spirit, those hungry and thirsty for love and life, those in whom purity was loved and mercy enthroned, to these God could reveal Himself. In their case the person of Christ grew more and more deeply into their lives, enlarging their souls that more and more they would see in Him the beauty and grace of their heavenly Father.

The violet shrinking from the passing foot awakes a tender feeling in the soul; Mount Blanc fills the poet-mind with awe and love till it pours forth a song of praise. The flower so small, the snow-crowned mount so great, and all between in nature found, are of God's hand, are His thought and His revelation of Himself. Man too is God's thought, His making, a revelation of Himself. But we have spoilt God's thought; playing badly with ourselves, abusing the freedom God has given, we have lost a great deal of the beauty that belonged to man-hood as conceived in the mind of God. So much is this so that God in revealing Himself must also at the same time reveal to us His own ideal of man-hood.

To see ourselves with the eyes of God as we might be and were meant to be; to know ourselves as we are, so different from the perfect beauty of God's ideal may be the beginning of a new and better day. Now this beginning is established in the Son of Man, God's ideal of man-hood. Upon Christ's shoulders lay the government, the responsibility for the growth of man toward God. So Isaiah named Jesus—the Wonderful, Counsellor, the mighty God, the everlasting Father. And this because the Father and the Son-of-Man, eternally one in love and being were to work for man, hand in hand, to bring it about that humanity grown into Christ the Son of Man might learn to know the Father and realize in themselves the Father's ideal for them.

Christ then representing us not as we are but as we hope to be (and our longing deepens

as the years go by and the influence of God through Christ grows upon us), represents too our weakness and failure. With us weakness is dishonour because of impurity in our lives; failure too, is shame. With Christ weakness reveals more clearly the purity of His life and redounds to His honour while His failure issues in the glory of His resurrection day.

The strength of Christ, as the Son of Man, lay in His close association with His Father. After His baptism when called upon to begin His appointed work, Christ withdrew to be alone with His Father in the wilderness. There the Son of Man planned with His Father the general underlying principles of their work which the Son was to accomplish, principles originating out of the depths of the character of God. Sons of men who are learning how to grow into God's character (and we all have that privilege), who also are learning to take up the work of the Son of Man and carry it on, find that the general principles evolved between Christ and His Father are applicable today to every situation, that they are, in fine, external principles working unto righteousness.

In the loneliness of the all earthly life neither the Son of Man, nor the earnest and faithful sons of men are able to work. We too need the close association with the heavenly Father and also with our Master the Son of Man, as well as with our Guide and Strength, the Holy Spirit. For us too is the need of withdrawing in order to consult God and plan with Him our lives and work. This not only at important tuning points of life but ever and anon from day to day; that our way may be straightened, that its direction may in general hold true. As the ship's captain corrects his course by consulting the stars, so we from the towers of our withdrawals seek the correct course, searching out the mind of God, and then going forth on our appointed path we make an honest effort to apply the mind of God to all our problems and difficulties. While we watch, pray and work, consecrated to God, we feel awe and sense the beauty conceived in the mind of God.

—A. E. DAVISS.



### Diocese of Quebec

In Quebec military chaplain for non-Roman Catholic troops of the military district is the Presbyterian minister of St. Andrew's Church but the Bishop has appointed one of the city clergy, the Rev. H. Hesketh, as his own chaplain for military affairs who is to receive the names and rank of all members of the diocese who enlist in the Canadian Active Service Force, in order that provision may be made for their spiritual needs.

Archdeacon Scott is slowly convalescing after his accident at the Cross of Sacrifice.



## Rev. Pat. McCormick on Snobbishness and Other Things

On a Sunday morning recently I sat down and read Pat. McCormick's Lenten book "Be of Good Cheer" through from cover to cover. It was time well spent, for it gave me much to ponder over. With the Editor's permission I would like to make a few quotations from the chapter with the heading "Things That Destroy Joy". "And the things that destroy joy in our lives," says Mr. McCormick, "are just the very things which we religious people have to guard against — self-righteousness, pride, hypocrisy, self-satisfaction, envy, hatred, and malice; and it is time that we Church people should realize not only how soul destroying these things are to the spiritual life, but also how much harm they are doing to the cause of Christ and His Church." Then he goes on to point out that these shortcomings "are unfortunately only too noticeable in us clergy as well as the laity. And this," he says, "is true of snobbishness also, which should never be found in the Church or among Christian people. Closely allied to snobbishness is our attitude as Christians to that much-abused term 'a gentleman'. Unfortunately the term has come to be used of, and applied to one section of society, so that the accident of birth is the only passport into this category; and in consequence men and women ape this section in dress and speech. It has come to matter a great deal more whether a man does not wear brown shoes with a tail coat, than whether he is courteous and kindly to others, and especially to those who are dependent upon him."

Next he has something specially to say to us who are in the ministry. He expresses the opinion that there are matters concerning which some healthy changing of our minds is called for. One of these is our attitude toward the matter of preferment. He recalls the old story of the man who asked the servant of a man who had been offered preferment what he was going to do, and got the reply, that he was in the study praying for guidance, but the missus was upstairs packing the boxes. That may be a libel on two good people "but the fact remains that pride of place, and seeking the best positions in the synagogue, are almost as common today in clergy and laity as they were in our Lord's time; and we think nothing of it. . . . It frightens me when I read of societies being formed to secure the right of the clergy, or to hear that young men won't become parsons because of uncertainty of tenure or the encroachment of the laity on their rights; it all sounds so sub-Christian."

Another matter where some healthy thinking is called for is the tendency to over-magnify the importance of our office, to think more of the office than of the work that we are called to do for the Master's sake. "A clergyman's influence depends upon himself, his own character, his likeness to Christ; he will be respected for this and this alone. If he takes up the attitude that he must be respected for the office he holds, because he is a priest in the Church of Christ, he is taking up a false position, he is in common parlance 'giving himself airs' and

his influence dwindles in the eyes of ordinary people. We have a tremendously responsible and honourable position as priests and ambassadors for God, but the position will not help us to be of use to God and to do His work, unless we hold it as servants of Christ, and of our fellow men, as ministers and instruments for God to use. Once we 'put on side' or fail to be human, however exalted our office may be, we lose our influence for good, because nothing could be more unlike Christ than that. If we parsons don't count in the eyes of ordinary men, it is not because our office is despised, it is because too many of us present to the world a wrong view of that office."

As I read this chapter in Mr. McCormick's book I was reminded of the occasion when an elderly clergyman, at a time when black scarves were supposed to be the special privilege of Canons and other Church dignitaries, expressed great annoyance that a young deacon had appeared in church wearing one of these very scarves. "Why," said he, "if this is permitted, people will be quite unable to distinguish a young deacon from a dignitary of the Church." Again I quote Mr. McCormick: "It all sounds so sub-Christian."

—I. M. S.

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# One Hundred Years Ago

**Quebec — An Episcopal Handbook:** The Bishop of Montreal, Dr. G. J. Mountain, collected and arranged in the year 1839 a manuscript of thirty pages containing Hints and Directions respecting Examination for Orders, Ordination and Licensing of Ministers, Institutions and Induction. (Que. Dioc. Archives, Series C, Vol. 8, p. 82.) In the same year Mrs. Simcoe of Wolford Lodge wrote on two occasions empowering the Bishop to draw on her bankers for £100.

**Valcartier, L. C.:** The contract for painting the Protestant Episcopal Church at St. Patrick's Settlement (St. Catharines?) was signed 24 Sept. 1839, and the receipt signed 24 November at Jacques Cartier, the money being paid by the Rev. Henry Sewell for the above work and other work at Jacques Cartier Church.

The Bishop entrusted to Mr. Sewell a sum of money part of which was for Valcartier Church and part for Jacques Cartier Church. (Que. Dioc. Archives, Series B, Vol. 33, page 61.) Mr. Sewell, in the preceding year, had visited Jacques Cartier river visiting every family and finding very little real interest in religion. From thence he proceeded to Valcartier, going through the whole settlement, including Rivière aux Pins and performing Service to a congregation of 85. He visited 96 families in this tour and saw a few bright evidences of the power of the Gospel—a few plants of heavenly growth . . . (from the 3rd Report of the S.P.G. among Destitute Settlers in L.C. for 1838, printed in the 1839 Report of the U.C. Travelling Mission Fund).

**Lakefield, L. C. (The Gore):** Brief extracts from the Journal of Bishop of Montreal during his confirmation tour in the Districts of Montreal, Three Rivers and St. Francis, Jan.-March 1840, were published in the S.P.G. "Quarterly Paper" of October 1840, shewing that an episcopal visit was paid to the Gore District 17 miles from St. Andrew's, which the S.P.G. enabled the Bishop to make the seat of a Mission and where thirty persons were confirmed. The residence of the Minister was six miles distant. The Montreal Missionary Society of the Church maintain a travelling missionary, the Rev. W. Dawes, who has established 18 missions and preaches 24 times a month, penetrating to clearings in the forest where a horse cannot pass and holding a few Services for the troops quartered at certain posts in the neighbourhood. I am anxiously looking forward to assigning a share of his labours to other hands. On the following morning before I left La Prairie I received the refreshing intelligence that the S.P.G. had undertaken to maintain the 18 new missions which I had stated to be required. God only raise up 18 fit men to fill them! (Q. D. Archives.)

The **Rev. W. D. Dawes** who was ordained priest at Sherbrooke in 1840 (and deacon, also by Bishop Mountain in the year 1838 according to Fennings Taylor) was the Travelling Missionary of the Montreal local Association and the

pioneer of the district lying to the southwest of Montreal (Russelltown, Hemmingford, Napierville). His labours had been carried on for about 15 months. He had established 18 stations. At the Gore on the Ottawa confirmations were held for the first time. (Memoir, Bishop G. J. Mountain.)

**Rev. John MacMaster** wrote to Bishop Mountain from the Gore 22 Feb. 1839 having proposed some plans to the people for erecting a church and in September 1839 the Rev. S. S. Strong of Christ's Church, Bytown, and the Rev. Wm. Abbott of St. Andrew's and the Rev. Jos. Abbott of Grenville, signed the testimonials of the Rev. John MacMaster, a licentiate of the Church of Scotland, before Ordination. In the preceding year the inhabitants of the township of the Gore and vicinity presented a farewell address to the Rev. Wm. Arnold (Q. D. A., B. I., pp. 53-56).

In 1840 the Rev. Wm. Arnold was at La Prairie. The Rev. John MacMaster was ordained deacon by Bishop Mountain in 1838 (according to Fennings Taylor), was stationed at the Gore in that year and remained there for ten years (Pascoe's Digest). The labours of the Rev. W. Dawes were divided by assigning a portion of them to a second missionary within their range.

**Terrebonne, L. C.:** The Montreal local Association maintained a second missionary in the settlements north of Montreal whose headquarters were at Mascouche, where the church was consecrated during the Bishop of Montreal's visitation of Jan.-March 1840. In the district of Montreal 27 confirmations were held. The Bishop was accompanied by the Rev. Mark Willoughby, agent of the Newfoundland School Society, whose object was to ascertain the wants of the district in respect of education which in many instances he was able to supply. (Memoir of Bishop G. J. Mountain.) Confirmation was held for the first time at Lake Maskinongé.

**Compton, L. C.:** At **Kingsey, Bury** and Compton confirmations were held for the first time and the mission of Compton was separated from Hatley and made a separate charge. The Rev. C. P. Reid was licensed by the Bishop of Montreal on the 18th Feb. 1840 as Missionary of Compton and took possession of his charge on the 9th of March 1840. At a meeting of the inhabitants it was resolved to raise money to repair the church and Messrs. B. Pomeroy, A. Stimson and A. W. Kendrick were appointed a Committee. The Rev. C. P. Reid has been stationed at La Prairie. (Parish Register of Compton.)

**Kirkdale, L. C.:** At Upper Durham on the St. Francis River a church was consecrated during the visitation by the Bishop of Montreal. Steps were also taken to make **Granby** a separate charge. (Memoir of Bishop G. J. M.)

**Clarendon, L. C.:** The Rev. S. S. Strong of Bytown in his report to the Bishop describing his missionary tour to destitute settlers on the



Ottawa River in 1839, says that on 25 Feb. he left Westmeath (**Beachburg, U.C.**) and crossed the ice of the Rocher Fendu lake and rapids, arrived at Lichfield, spent the night and went on to **Clarendon**, notifying Captain Radford of the Services to be held and staying at Mr. McDonald's. Preached to a crowded schoolhouse and baptized 14, the Methodist minister holding the basin, used as a font. It turned out many had already been baptized by him but were again presented by the parents who did not think the Sacrament could be duly administered by any but a regularly ordained clergyman. . . . The congregation petitioned for a clergyman . . . the Protestant population is 650. . . . I explained the fallacy of the idea that the residence of a missionary would bring with it claims for tithes and rates. (1839 Report of U.C. Travelling Mission Fund.)

**Bristol, L. C.:** On Feb. 28 I held divine Service at Bristol, 70 person present. Population of the township 120 families, mainly Church of England. A petition for a missionary from Bristol has been sent to your Lordship. On March 1st proceeded to **Onslow** and preached at Mr. Wright's, and then crossed to **Fitzroy Harbour** where I preached in a schoolhouse.

In his report which reached the Bishop in August 1839 he recommended that a missionary be appointed to itinerate in these three townships of Lichfield, Clarendon and Bristol. He added that Templeton, Buckingham and Lochaber in L. C. are all alike destitute and imploring us to help them.

**Ottawa, U. C.:** I do not rate the members of my congregation at Bytown at less than 300 persons exclusive of children. The Sunday School has 60 children on its list. Our church is too small. At present the poor have no accommodation. Bytown is a Rectory and had about 450 acres appropriated to its endowment as appears by the Report made to Sir F. B. Head (Lots 17 and 18 of 1st Concession of Gloucester on Ottawa are recorded by Council in 1836). These are about to be otherwise appropriated, from the Patent having been withheld. A Rectory without an income and without a Glebe and dependent upon the Voluntary Principle!!! A perfect anomaly! With a population of nearly 2000 the Church of England has no Burying Ground but merely inters its dead on sufferance with the Scotch Church in a spot set apart for Military Defences. It has never received anything from the Government although the Troops, when here, use the church as a chapel. The Roman priest has valuable endowment and salary and the kirk possesses the best Clergy Reserve with a handsome income for the minister. (Report, pages xii to xv.)

**Ottawa District:** The Rev. S. S. Strong visited **March** in Feb. 1839. Through the munificence of Gen. Lloyd it is provided with a good stone church upon the Lake and another is immediately to be built, with Parsonage House. Mr. Harpur, its rector, officiates in Huntley (where a church has lately been erected through exertions of Gen. Lloyd) and in Torbolton . . . **Fitzroy Harbour** was founded some years ago by Chas. Shirreff, Esq., and lies on

the contemplated route to Lake Huron. It is a thriving village of 70 houses and has been visited by the Rev. W. W. Wait and Rev. J. Harris. This place should immediately be supplied by us. (The Rev. E. Morris was sent here in June of 1839.) I proceeded by Hubble's Mills to **Arnprior** (the Madawaska settlement in McNab township settled by Highlanders but there is no school or place of worship). I preached at Mr. Stuart's. Next I proceeded to Bonnechere Point in Horton Township preaching at Mrs. Bell's, the relict of Capt. Bell. Arriving at Spencer Allen settlement in Ross, 20 miles distant, I preached to a congregation of 39 persons. At **Miramichi, Pembroke Township**, the last place opened up on the south shore of the Ottawa I preached to 40 persons. It was founded by settlers from N. B. whose farms were destroyed by fire and who were induced, by Government grants of land, to begin life anew in the U. C. wilderness. Beyond, all is dense forest explored by Indians and lumbermen. A class of Methodists have established a society here. . . . At Westmeath (**Beachburg**) a Methodist preacher, about to occupy the schoolhouse, very politely gave way to me and attended the Service. I had therefore his own congregation of 40 persons. Here I baptized four children. (Late Bishop of Quebec's U. C. Travelling Mission Fund Report, 1839. Copy in Public Archives of Canada. This Report contains also the following notes.)

**Eastern District, U. C.:** (Cornwall and adjacent district.) Reports of missions in Cornwall, Moulinette, Edwardsburg (where there is a stone church served monthly by Mr. Lindsay of Williamsburg), Mountain (where Mr. Lindsay reports that land for church and burying ground on the bank of Petite Nation River has been offered).

**At Winchester** Mr. Lindsay fixed upon Armstrong's Mills in the Lower Settlement as his Preaching Station and preached twice in Finch Township at Crysler's Mills. He proposed that a Travelling Missionary should make Edwardsburg his headquarters.

**At Prescott** Mr. Blakey reports that there are two churches in Augusta Township, one in Prescott and one in Maitland where he officiates weekly. At Bellamy's Mills there are 350 church-members most anxious to have a minister.

**At Kemptville** Mr. Patton reports that he has 7 stations in 5 townships. There is a neat Church with a Bell and a Burying Ground well enclosed. At **Marlborough** there is a handsome frame church and Burial Ground. In **Merrickville** the people have erected a handsome stone church. During the winter the Rev. W. W. Wait officiated monthly. At **North Gower** Mr. Wait officiates monthly. A resident minister is needed at Merrickville. At **Charleston** and **Beverley** the Rev. F. Tremayne (of the U. S. Episcopacy) officiates. He also has South Crosby, Wilsietown and Kentuck under his charge. He goes when he can to **Kitley** where there is a large congregation.

**Rideau—at the Isthmus:** North Crosby and Leeds Townships are without a shepherd and have not had an opportunity of meeting as a



congregation. There is not a single clergyman between my residence and Kingston, a tract of 40 miles in extent and 16 to 25 miles in breadth. The wants of the Church are perhaps not greater in any part of H. M. Dominions than in this neighbourhood . . . The people are compelled by necessity to wander "in forbidden pastures" for the streams of salvation. I extend my labours as far as I can but it is but a drop in the ocean of their wants. (From the U. C. Travelling Mission Fund Report, 1839.)

**Toronto University:** Chapters I and II of the Statutes, Rules and Ordinances of the University of King's College at York in the Province of Upper Canada. Passed and adopted by the Council on the 29th February, 1840.

Robert J. Turner, Temple Chambers, Toronto, to the Bishop of Toronto. Takes exception to Dr. McCaul's statement that "it was unprecedented for a Dignitary of the Church to fill a chair in a University." February 27th, 1840.

**Belleville:** Rev. Jno. Cochrane, Belleville, to the Bishop of Toronto, reporting on the needs of his parish—Belleville and surrounding country—the needs of Belleville are sufficient to claim "the undivided attention of one clergyman." February 17th, 1840.

**Paris, U. C.:** Rev. Wm. Morse, Paris, to the Bishop of Toronto, reporting on conditions in his parish and his financial difficulties. February 7th, 1840.

Memorandum from Thomas Coleman, J.P., Wm. G. Curtis, J.P., and Zachary Baily, of Paris, stating the inability of the congregation to pay anything towards the salary of Mr. Morse but assuring the Bishop that they know nothing "prejudicial to the character of Mr. Morse as a gentleman or as a minister of the Gospel." February 7th, 1840.

**Chippawa, U. C.:** James Cummings, Chippawa, to the Bishop of Toronto, sending a copy of the proceedings of a meeting of the parishioners and pew-holders of the Chippawa Church, held September 23, 1839, at which it was decided to open a subscription list for the erection of a new church. February 10th, 1840.

**Grand River, U. C.:** Letter to Mrs. Hyde, near Barnstable, Devonshire, England, concerning the building of a church near the mouth of the Grand River, Lake Erie. January 30th, 1840. (Strachan Papers in Ont. Archives, p. 40.)



## OTHER RELIGIOUS BODIES

### The Editor

I have been taken to task by some readers of this paper for my statements about the "United Church in Canada". In reply I can only say that I have only friendly feelings towards all Canadian bodies who in their way are striving to build up the Kingdom of God either extensively or intensively. It has been my privilege to co-operate with many religious bodies and I read "The United Church Observer" as regularly as I read a Roman Catholic Church paper, a German Church paper, and the "Canadian Churchman".

In a recent issue of the "Observer" there is a brief note about a Saskatchewan congregation returning a cheque to the Board of Home Missions. The cheque was for the quarter's grant to that field and was accompanied by an expression of gratitude for assistance given during the drought season. That is something for admirers of the United Church to emulate.

In the same issue of the "Observer" there is a letter from a business man in which the following appears:

"One grocer told of his minister borrowing his wagon to bring home groceries from the depot which he had purchased in another town. A hardware merchant told a similar story. A doctor told of a minister who was his pastor for eight years and yet he and his wife would always go to the city to consult another doctor. Other merchants told similar stories. Yet all these merchants and professional men were high-class business and professional churchmen, honest and sincere, and were contributing to the minister's salary and the upkeep of the church. Some ministers seem to believe they are exempt from loyalty to their members in a business way, yet they would go far out of their way to visit the sick or help any one in distress. They are good men, but many seem to lack all business sense and gradually they lose the sympathy and understanding of the business and professional men, and in doing so, lose so much that is essential to the success of the minister himself and the church in the community." There is something for us to shun.

In the same issue there is a story of a small town in the Province of Quebec where the young people were organized to introduce their official paper into the homes. The pastor used various articles from the paper to illustrate his talk on Sunday and in one week sixty-four subscriptions were sent to the Editor.

That is another thing that is commendable and something for which the Editor of Church Messenger has been waiting for about fifteen years.



## Comments Original and Otherwise

(Continued from page 8)

### ALL RIGHT MR. ROOSEVELT

This is one of the Oxford Pamphlets on World Affairs. It is written by Stephen Leacock. I have read a good many of Dr. Leacock's publications. Some of them I found very amusing. After reading others, I felt tempted to follow the example of the late Lord Balfour—put my hands over my face as though convulsed with laughter, but in reality to hide a great big yawn. But this Oxford Pamphlet "All Right Mr. Roosevelt" is both amusing and instructing—it is indeed a very clever piece of composition.

The writer starts out with a reference to "this business of arms and embargo and the shipment of war material to us over here in Canada". He says it would be fine if the President could send us over some first class machine guns, but



failing that he might send us over "some of the old muskets that we used against each other in the battle of New Orleans, but that if that cannot be done, it is quite all right, because these Canadian boys are going over to the war, anyway, even if they have nothing to shoot with but Fly-Tox."

"The Monroe doctrine," Dr. Leacock tells Mr. Roosevelt, "never meant to us that in case of danger we were to throw our arms round your neck and shout 'Save us.' No, sir, don't be afraid: There isn't a farmer in Alberta, or a lumberman in the shanties will throw himself round your neck . . . Perhaps the girls may later on, if you're good, but that's different."

In his discussion of the annexation bogey that existed some years ago, he says that Canada did annex the United States for three days during the recent visit of the King and Queen, and he recalls the story that when Mr. Taft was the guest of the University Club in Montreal some years ago, the Chairman in introducing him to those present read out from bye-gone newspapers, the old denunciations of Mr. Taft, and added "Look at him! The man has the face of a Mephistopheles!" And Mr. Taft smothered with laughter admitted that he had.

This incident recalls to my mind a speech made by a layman from the United States who was a member of a deputation from the Episcopal Church to one of our General Synods. It was shortly before what was known as the Reciprocity election. The speaker said that the fact that two neighbours had lived for many

years side by side in harmony and goodfellowship, could hardly be taken as a valid reason for pulling down the intervening walls of their homes and entering upon a scheme of co-operative house keeping. The outburst of cheering that followed, showed most unmistakably where we Anglicans stood on that question.

### AN EXAMPLE FOR SPEECH MAKERS

When the farmer mayor of a tiny French village welcomed the King of England this is what he said:

"In the name of my country I thank Your Majesty, I thank your people, I thank your splendid and great army so closely united with the French army on our borders for the defence of a sublime and noble cause and the defence of all humanity."

In those few words, he said all that was necessary. Would that there were many more like him.

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## NEW BOOKS

### Along the Indian Road.

By E. Stanley Jones.

\$2.00

After 32 years of experience this world evangelist has given us another of his Christ-centered, fascinatingly written books—a sequel to "The Christ of the Indian Road". This book reports in the author's easy, forceful style and with richness of humour his mature reflections and pleads that we be God's witnesses vouching for Him rather than lawyers arguing His case.

### Peacemaker of the Tribes.

By Phyllis Garlick.

30c.

This story of the dauntless pioneer, Henry Williams of New Zealand, is an excellent story to put into the hands of boys. Following ten years' service in the British Navy, Lieutenant Williams heard another call to serve as missionary among the hostile tribes of New Zealand. It is largely due to his efforts and splendid work that New Zealand became part of the British Empire and is today celebrating her centenary.

### Voices from the Younger Churches. 60c.

Edited by Roy J. McCorkel.

Following the Madras Conference a year ago, two teams of nationals representing some of the younger churches were brought to North America. To the many thousands who heard them speak they gave impressive accounts of the churches they represented and the bearing upon them of the message of Madras. Four of these accounts are here reproduced: those from China, Japan, India and Latin America, also an equally fascinating account of the church in Nigeria. In view of the great ovation which four of these five writers received in Canada the publication of their addresses will no doubt be welcomed.

### LITERATURE DEPARTMENT

M. S. C. C.

604 Jarvis Street

Toronto, Ont.



**ST. MARK'S**

THE REV P. RICKARD

Annual meeting of Women's Auxiliary was held in the Parish Hall on January 4th.

The following new officers were elected to office: Honorary President, Mrs. P. A. Rickard; President, Mrs. P. H. Johns; Vice-President, Mrs. Corlett; Secretary, Mrs. Baines; Treasurer, Mrs. H. Bromley; Dorcas Secretary, Mrs. J. Anderson; U.T.O., Mrs. J. Williams; Living Message, Mrs. Corlett.

All annual reports were read and project for new year was discussed.

Confirmation Classes commenced on Wednesday, January 24th. They are to be held each Wednesday at 7 p.m. in the Vestry Room. All interested are welcome.

St. Mark's Choir held their annual meeting after practice on Wednesday, January 17th, with President L. H. Bladen in the chair. Secretary-Treasurer read the annual report. Following officers were elected: Honorary President, Rev. P. A. Rickard; President, H. L. Bladen; Vice-President, F. Hayden; Secretary-Treasurer, L. Simons; Organist, Mr. Kendrick; Press Reporter, E. Hayden; Librarian, Mrs. F. Hayden.

Votes of thanks were given to the organist and choirmaster, president and the past secretary J. Lawrence. Rev. Rickard welcomed the new members. Question of new Hymn Books was discussed.

Commissioner, Mr. Clark, visited the Cubs at their last weekly meeting and presented them with their charter. W. Bladen, Cub Master, presented Badges.

St. Mark's Dramatic Society re-organized under the directorship of Mrs. G. A. Roup. H. L. Bladen was elected President; Mr. F. Hayden, Vice-President; Miss E. Hayden as Secretary-Treasurer; Mr. G. Stretton, Business Manager.

Annual meeting of St. Mark's Parish was held in Parish Hall on Friday, January 27th, 1940, with Rev. Rickard in the chair.

The following reports were read: Minister's, Choir, Sunday School, Women's Auxiliary, Brownies Cubs, Dramatic Society, People's Warden, Social Service.

The following officers for the new year were chosen: Vicar's Warden, Mr. G. Stretton; People's Warden, Mr. H. L. Bladen; Lay Delegates to Synod, Mr. E. Hayden and Mr. G. Stretton; Substitutes, Mr. L. Kay and Mr. F. Hayden; Members of Vestry, Mr. Shaw, Mr. F. Hayden, Mr. Kay, Mr. Kendrick, Mr. Witherley, Mrs. Roup, Mrs. F. Hayden, Mrs. Williams; Delegate to Social Service Council, Mr. G. Stretton; Auditors, Mrs. A. R. Lawrence, Mr. C. W. Furby. Meeting closed with Prayer and lunch was served by W.A.

**ST. LUKE'S**THE REV. W. H. HATFIELD  
W.A.

At the January meeting of the W.A., held in the Parish Hall, Mrs. S. Blitch was made the Honorary President and Mrs. A. Wills, the hospital visitor. After a great deal of discussion, it was resolved that we hold our Bazaar the middle of May, instead of June as formerly.

It was announced at the annual meeting of the Diocesan Girls Council held in St. Faith's Hall, that Mary Hatfield, of the "Evening Stars" had been the successful competitor in the Fancy Work Competition for the Intermediate, winning first prize for the whole of the Diocese.

The "Lukita Girls" was also competing in the Fancy Embroidery Class for Senior Girls, the first prize was awarded to Marie Morrow, the third prize going to Irene Speissman.

We are very pleased to see Elaine Wills, our organist, at church again, after her serious illness, though not able to take her place at the organ at present. Best wishes for a full and speedy recovery.

**Rural Deanery  
of Wainwright****ST. THOMAS', WAINWRIGHT; ST. MARGARET'S DISTRICT, BATTLE HEIGHTS,  
ST. MARY'S, IRMA**

THE REV. R. BOAS

At Battle Heights, despite a "20 below" night, a group of about 20 persons represented the congregation at its annual meeting. The reports for the year were encouraging. The W.A. made a splendid showing, especially in the results of their hand work. In parishes where there are only the two responsible bodies, the vestry and the W.A.; a great deal depends upon the efforts of the women. This is the case at Battle Heights.

Another inevitability in these missions is the fact that a scarcity in numbers makes it difficult in the election of officers. There can be very little change from year to year. Such is the case here, as well. In the W.A. the same officers as last year accepted their old offices, for another year. And the same is to be said for the personnel of the Wardens and Vestry. There doesn't seem to be very much significance behind these facts; but on looking again, is there not an unspectacular faithfulness to God and His church? It is easy, most of the times to lead in that which is big and popular in the world's eyes. It is the spirit of faithfulness in that which is least, to accept responsibility over a "flock" of 25 or 30.

The elements are against the holding of services at Battle Heights. To seek to overcome this, to a degree, the vicar is going to send a bi-monthly letter to every family. With the convenience of a home-made hectograph printing pad the task of keeping in touch with the congregation by this means is not difficult nor expensive.

At Wainwright, the year began with some very significant happenings. The services continue to be well attended; the organizations are functioning at beginning speed.

To begin with, we must record, with heart-felt appreciation the faithful services of two veterans of the Vestry, Messrs. M. G. Cardell and C. T. Lally. Both of them have given, well over 20 years of service to the church on the Vestry. And now they wish to step up, not down, in our estimations, to give place to other and younger men. Thank you, gentlemen, in the name of St. Thomas' Church, for your faithful services to your fellow-men and the Master, as you showed it to us through your Vestry work.

We welcome two young men into the Vestry, which is a step in the right direction towards youth preparing to lead in the future.

In these columns, reference has been made to the pending steps towards becoming a self-supporting parish. We are so thankful to say that the congregation has resolved to take this step. The whole matter was duly considered at the annual



meeting; it was voted upon; and accepted by the people. This means, in actual details, that this parish of Wainwright will accept the responsibility of the grant that has been given to the parish, through Synod funds. In the face of the promised resources for the year, this will not be a difficult undertaking. This step was made possible due to the canvass of this parish by Canon Tackaberry. We are looking forward to this first year of this church's existence as a self-supporting parish.

## ST. MATTHEW'S, VIKING

THE REV. J. ANDERSON

The little church at Viking was in festive dress for the Season of the Nativity. Cedar, Holly, Oregon Grape, English Ivy and other greenery about the chancel and nave, with wreaths beneath the high windows recalled to many the Christmas setting in other times and distant places. On the Altar vases of tall Chrysanthemums stood between the gleaming yellow candles. We feel greatly indebted to Mrs. R. F. Keley, Mrs. A. McWilliams, and Mrs. C. J. Loat, for their thoughtfulness of us at Christmas time, sending as they did such generous boxes of evergreen and flowers from the Pacific Coast. In addition to the Christmas services in Viking the Vicar visited Rodino, Mooresville and Metropolitan where congregations met to welcome the Feast of the Birth of our Blessed Lord.

The annual meeting of the W.A. was held in St. Matthew's Parish Hall on the second Thursday of January. The annual reports were read and adopted, votes of thanks were extended to the officers of the past year for the fine work they performed on behalf of the W.A. and the church. The officers elected for the year 1940 are as follows: President, Mrs. D. Scott; Vice-President, Mrs. B. Walters; Secretary, Mrs. A. G. Bird; Treasurer, Mrs. C. F. A. Cary; Dorcas Secretary, Mrs. R. Clark; Little Helpers', Mrs. J. Phillips.

The Vicar presided at the meeting and extended to the W.A. on behalf of the Vestry thanks for their generous help and co-operation in the past and best wishes for a successful year in 1940.

The annual congregational meeting was held on Sunday, January 14th, following the evening service. While the attendance was not large, due partly to the abnormal amount of sickness in the parish and partly to the extreme cold, still it was fairly representative.

The reports of the various officers were read and adopted. Each showed much that was encouraging when we consider the adverse crop conditions that prevailed throughout by far the greater part of the parish again this year.

A number of faithful members were lost to us through death and removal from the district during 1939.

The following officers were elected for the year 1940: Vicar's Warden, Mr. A. G. Bird; People's Warden, Mr. R. Clark; Vestrymen, Mr. J. Lawes, Mr. P. Keley, Mr. S. Garrett, Mr. C. F. A. Cary, Mrs. D. Scott, Mrs. Walters.

Members of the congregation were grieved to hear of Mrs. Riley's serious accident. We extend to her our sincerest sympathy.

Miss Mable Keats, our Church Messenger Secretary, has been seriously ill, but is now recovered sufficiently to be up again. Mrs. J. Phillips is a patient in the Viking Hospital. Billy Gillespie and Sheila Cary have returned to their

homes after undergoing operations for appendicitis in the local hospital earlier in the month.

Mr. David Scott has enlisted in the army and is at present stationed in Edmonton.

The W.A. are planning a bridge party in the parish hall Friday, February 2nd.

During Lent mid-week services will be held in the church each Wednesday evening at 7.30.

Country services on Sundays will be maintained as usual while weather and road conditions permit.

## HOLY TRINITY, TOFIELD

THE REV. NORMAN BURGOMASTER

The Senior W.A. held their annual meeting in the Church Hall on January 11th, with eight members and two visitors present. Various reports on the year's work were read, which showed all obligations had been met and substantial balances on hand. In addition the Senior W.A. paid gas bills for ten months, the Apportionment and assisted towards Stipend. At this meeting over \$22.00 was handed in to the treasurer.

Officers for 1940 were all re-elected, except in the case of the Secretary-Treasurer, Mrs. Clutterham, who has held this office for five and one-half years, but felt she should resign as her busy life in the office and store sometimes prevented her from attending meetings.

Officers are as follows: President, Mrs. H. Barden; Vice-President, Mrs. W. Bailey; Dorcas, Mrs. D. G. McCarthy; Secretary, Miss Leda Baptist; Treasurer, Mrs. Barden; Junior Supt. and Little Helpers' Secretary, Mrs. J. W. Robinson; Missionary Study, Mrs. C. Baptist; Living Message, U.T.O. and Church Messenger Secretary, Mrs. J. W. Robinson.

The Junior W.A.—Meetings were held on January 6th, 13th and 20th. That of January 6th being the annual meeting. Officers for 1940 are as follows: Supt., Mrs. J. W. Robinson; Dorcas, Marjorie Bailey; Thankoffering, Ralph Bailly, and Edith Treasurer. During the year the Juniors bought the Hot Plate for the Church Hall, partly dressed an Indian boy, paid two months' gas for the church, contributed to Sunday School by Post, paid their pledges and affiliation fees, made scarves for Social Welfare, contributed to the Thankoffering, raised money at the various teas, sewed, etc., besides writing the Diocesan and Dominion Examinations on the Study Book. Talks on the Light in India. Ralph received a Special Prize having received 92 marks and Lorna received 83 marks and received the branch prize. Marjorie, Betty and Cecil also did extremely well.

All the Juniors wrote the Dominion Study Book Examination and passed and received Merit Cards, and Marjorie won special honors in her class. All received 100 marks in their memory work competition and again won the banner (three years in succession).

Sunday School, Choir and Services have been held regularly. Mr. McCarthy led the prayers on December 31st, and on January 7th, when the Cantata "The Glorious Song" was again presented.

We were glad to welcome Rev. Norman Burgomaster on Sunday, January 14th, and trust he will be very happy with us here.



# Rural Deanery of Metaskiwin

## LEDUC AND MILLET

THE REV. A. ELLIOTT

January is always a time of annual meeting, and this year is of course no exception. The W.A. of St. Paul's held theirs early in the month and elected officers as follows: President, Mrs. Moss; Vice-President, Mrs. Roach; Treasurer, Mrs. Allin and Secretary, Mrs. Ed. Wilkinson. Mrs. Norman Wilkinson undertook the duties of Little Helpers' Secretary and Church Messenger Secretary. The Junior W.A. is under the charge of Mrs. Elliott. There was a full attendance at the meeting and much interest was shown.

The Millet (St. John's) W.A. also have changed their officers. Mrs. Plant continues as Honorary President; Mrs. Elliott is now President; Mrs. Pritchard, Vice-President; Mrs. F. Dixon, Secretary and Mrs. Brinker, Treasurer. The membership is at present small but it should be considerably increased during the year. Both branches report a good year with prospects of improvement in 1940.

The annual meeting of St. John's Church took place on Friday, 26th January, at the home of Mrs. Dixon. The A.Y.P.A. served lunch and entertained the members after the meeting. A fine spirit was very evident and promises well for this year. The Wardens, Messrs. R. H. Chapman and F. Dixon and the Vestry were all re-elected.

At Leduc the annual meeting was held on Monday, 29th January. The Wardens, Mr. Roach, People's Warden and Mr. R. C. Young, Rector's Warden continue, while some changes were made in the Vestry. The meeting expressed their thanks to all who had helped during the year. The parish has been handicapped during the past few years in the loss by removal of many of our church families, but the meeting expressed their confidence in carrying on satisfactorily. The loyalty of those families remaining has been very encouraging.

An outstanding event in the history of St. John's was the visit on Sunday, 28th January, of some twenty members of Christ Church, Edmonton, with Mr. Bayzand as organist. We are grateful to them all and to Mr. H. P. Brown who arranged the visit.

A word should be written of the work of the A.Y.P.A. at St. John's, there are rather less than twenty of them all keen and enthusiastic and they are stirring up the life of the parish in a remarkable way. Their leadership is good and their aims are high; these should bring them and the parish to something worth while.

## ST. ANDREW'S, CAMROSE

THE REV. A. WALLIS

W.A.

On Tuesday, 9th January, we held the annual meeting of the W.A., at the home of Mrs. Maglis. The Rev. Wallis opened the meeting with prayer, and spoke simply but very earnestly concerning our work for the coming year. "With God all things are possible"—"ALL THINGS."

Reports were read, and we found that much which had worried us in the past, had been met as

a challenge and overcome. The future lies in the Hands of an All-powerful God, literally not merely as a figure of speech. If we pray and work and give fearlessly, not counting the cost, we shall achieve.

It is a great thing to be able to feel genuine over regrets and sincere in praise. We are very sorry to lose Mrs. McDonald, as president. It was a new experience for her, and she proved worthy in every way. To Mrs. Dalzell, our President for the coming year, we offer our loyalty and support.

Election of officers: Honorary President, Mrs. C. McDonald; President, Mrs. W. D. Dalzell; Vice-President, Mrs. A. Wallis; Secretary, Mrs. H. H. Bradley; Treasurer, Mrs. Rolstad; Dorcas Secretary, Mrs. P. A. East; Living Message and Messenger Secretary, Miss J. Roper; Prayer Partner, Mrs. R. Fuller.

In the last issue of the "Messenger," several people quoted the first verse of the poem quoted by the King, as an inspiration for the future, may we quote the rest of the poem?

"So I went forth and finding the hand of God trod gladly into the night. And He led towards the hills and the breaking of the day in the lone east."

"So heart be still.

"What need our little life,

"Our human life to know,

"If God hath comprehensions?"

A.Y.P.A.

Monday, 8th January, Literary Evening, much enjoyed.

Monday, 22nd January, Lecture by Dr. Hans B. Ness. The general opinion was "we are glad we went," which speaks for itself.

**Marriage**—January 22nd, John Clifton Bradley and Annie Irene Currie.

**Burial**—January 11th, Gertrude Reay.

## ST. MARK'S, HARDISTY

THE REV. P. J. DISNEY

"A History of St. Mark's Church, 1907-1922," compiled by the Rev. G. G. Reynolds (now rector of Holy Trinity, Edmonton) shortly before he left Hardisty, after having been lost for many years, has recently been discovered among the files in the town clerk's office. Writing in 1922, Canon Reynolds could look forward "until the time shall come when Hardisty is able to blossom out as a rectory."

The optimism and prosperity of the 'twenties gave way to the depression and pessimism of the 'thirties, and self-support in the parish, far from increasing, became so reduced that the parish got to the stage that it was only contributing one-quarter of what had been given in the "good years." This was perhaps not surprising, when one remembers the crop failures and the exodus of families from the parish. During the last two years, better crops have been harvested and new families have moved in. Consequently, we have been able to start retrieving the situation.

This was shown quite definitely at the annual meeting. Better congregations (though not yet nearly as good as they could be) were reported. Envelope collections were shown to have more than doubled in 1939 as compared with 1938. While open collections increased eleven per cent. All obligations were met in full, the parish was reported entirely debt-free and the Vestry had been able to make a monthly transportation payment to the



Vicar, which they have now decided to add to the regular monthly stipend.

It is evident that, though we have yet a long way to travel before we can become a rectory, we are heading in the right direction. The experience of the last two decades has taught us not to be rashly optimistic. But, building on the foundation of those who have labored in the past, we look forward, under God's guidance, to a period of steady advance, and sound building, in the 'forties.

The annual meeting was preceded by a parochial supper. It was unfortunate that cold weather and sickness reduced the attendance, but we were able to discuss and settle all necessary business satisfactorily.

Services of devotion will be held at 8 p.m. on each Monday in Lent. At these services, a series of addresses will be given on "The Day of the Cross." On the Sundays in Lent, there will be a series of sermons on "The Apostles' Creed."

## HOLY TRINITY, HUGHENDEN

THE REV. P. J. DISNEY

Hughenden has been less fortunate than Hardisty in that, while many families have left during the last few years, no new families have come. This places a heavy burden of work and responsibility upon the faithful few who remain. But they have set to their work in good spirit and the reports presented at the annual meeting showed all obligations met, no bills outstanding and no debts. It is a hard struggle to keep things going, but if all "do their bit," Hughenden should maintain its record.

In presenting his annual report, the Vicar stressed that the church is above everything else a society of the friends of Jesus. It is of course inevitable in any society that there be occasional differences of opinion, occasional misunderstandings. But we are soldiers and servants of Jesus Christ; we must keep our morale high; we must remember that we are commissioned to a tremendous task—the task of winning our community, our country, our world for God. We must remember that the members of Christ's society ought at all times, and about all matters, to be ruled by a Christ-like spirit of love, tolerance, forgiveness and faith. Is it too much to ask that each and every one of us aim this year 1940 to grow in Christhood, and to make our church a society where a Christlike spirit prevails?

Now that the roads are blocked, and country families are finding it difficult to come in, congregations are at their winter low. But we hope those who are able will attend the Lenten services, making this season a time of spiritual examination and growth. There will be services of devotion on the Wednesday evenings at 7.30, at which a series of addresses will be given on "The Way of the Cross." A series of sermons will be preached on the Sundays in Lent on "The Apostles' Creed."

## PONOKA

THE REV. W. M. NAINBY

The congregational meeting took place in the Parish Hall on Tuesday, January 16th, with a good attendance.

Reports were given of the work of the W.A., Sunday School, A.Y.P.A., Sanctuary Guild and J.W.A., in addition to the main financial report of the Vestry. All reports indicated a splendid year's work, and real progress.

Officers were elected for 1940 as follows: Rector's

Warden, J. Potts (re-elected) and People's Warden, Dr. S. J. Byers (re-elected); Vestry, The Wardens, Mrs. Addinell, J. Callahan, Mr. and Mrs. R. Cline, F. Harris, Mr. and Mrs. C. Healing, T. Hickmore, S. Lee, C. Plant, and P. Wilkins, Delegates to Synod, The Wardens; Auditors, Messrs. R. Fowler and C. Plant.

Votes of thanks were given to all organization executives, and to the Building Committee.

After the meeting an enjoyable Social Hour was spent, and the W.A. served refreshments.

The Vestry and W.A. held meetings in the Rectory. The next W.A. meeting is to be at the home of Mrs. John Gordon.

Our Senior A.Y.P.A. is meeting regularly, and each meeting is proving most enjoyable and instructive.

## WETASKIWIN

THE REV. W. M. NAINBY

The annual congregational meeting was held in the Parish Hall on 17th January. In spite of the cold weather there was a good representative attendance. The Rector presided.

Reports from all organizations showed splendid progress during the year, and the following officers were elected for 1940: Rector's Warden, J. B. Black; People's Warden, P. J. Maggs; Vestry, The Wardens, Mrs. H. J. Montgomery, Messrs. Asp, Cole, Grange, Col. Lewis, Moore, Newby, Palfrey and Rowland; Delegates to Synod, The Wardens; Auditor, Mr. A. Grange.

After the meeting the W.A. served lunch to the congregation, and an enjoyable social hour was spent.

The January meeting of the W.A. was held at the home of Mrs. Palfrey. This was the annual meeting, and excellent reports of the year's activities were given. Election of officers for the ensuing year resulted as follows: Honorary Presidents, Mrs. Compton and Mrs. Nainby; President, Mrs. H. J. Montgomery; Vice-President, Mrs. T. Palfrey; Second Vice-President, Mrs. C. Payne; Secretary, Mrs. Manley; Treasurer, Mrs. C. Groves; Dorcas Secretary, Mrs. S. Cole; J.W.A., Mrs. A. Burke; Little Helpers, Mrs. Barnett; Red Cross, Mrs. W. J. Adams.

The January Tea and Sale, sponsored by the W.A., proved most successful. The weather moderated, and the day was mild so that a large number were able to be present.

The Sanctuary Guild met at the home of Mrs. Baker. The annual report showed that during the year three new sets of frontals had been made. Mrs. Barnett was re-elected president, with Mrs. Baker as vice-president. Mrs. Higginson was re-elected secretary-treasurer.

The Vestry met at the home of Mr. C. Asp on January 10th and discussed the year's work.

We are glad to have the local branch of the Canadian Legion present at our evening service, January 21st, and thank them for entertaining the congregation afterwards.

## Rural Deanery of Pembina

### ST. MARY'S, JASPER

The Rev. Canon G. McComas

The annual Little Helpers' Rally took place on December 1st in the hall, when seventy-two



mothers and little ones were the guests of Mrs. F. A. Jackman and the Woman's Auxiliary. The Vicar held a short service, hymn, prayer and address. After the service refreshments were served and a social hour was enjoyed. Each Little Helper received a small present from the Superintendent before leaving. Mrs. Jackman was the recipient of a lovely bouquet from the mothers in appreciation of her work of many years standing.

The Sunday School Christmas supper and program on the 21st December afforded our children much pleasure. After supper several round games were played followed by a program at 8 p.m., to which the parents and friends were invited. Prizes for high attendance were won by fourteen pupils, three of which had perfect attendance, viz.: Nancy Pugh, Gerald Stone and Terry Mahood. Santa Claus made his timely visit about 9.30 p.m. and graciously presented each child with a bag of candy. It was a happy gathering with much of the festival's good cheer in evidence.

At the annual W.A. meeting on January 9th the election of officers for 1940 resulted as follows:

Hon. President, Mrs. F. A. Jackman.  
President, Mrs. G. McComas.  
Vice-President, Mrs. G. Arkwright.  
Sec.-Treasurer, Mrs. W. Wachter (re-elected).  
Little Helpers, Mrs. Jackman (re-elected).  
Dorcas Secretary, Mrs. C. Milner (re-elected).  
Literature, Mrs. G. Pugh.  
U.T.O. Secretary, Mrs. J. Grassick.  
Prayer Partner, Mrs. Nunn.  
Social Service Secretary, Mrs. J. Brodie.  
Magazine Sec., Mrs. J. Edenborough (re-elected).  
Sick Visitor, Mrs. W. Popey.  
Tea Convenor, Mrs. F. Bryant.  
Delegates to Convention, Mrs. Wachter and Mrs. Grassick.

In spite of the cold weather on Tuesday, January 23rd a fairly representative meeting of parishioners was held. The various reports for 1939 were read and adopted.

The church officers were then appointed for the current year:

Vicar's Warden, Mr. J. A. Bailey.  
People's Warden, Mr. W. Coupland (re-elected).  
Vestry: Messrs. Gurney, King, Snape, Stone, Wachter, White, F. A. Jackman, and Mrs. F. Reed.  
Envelope Secretary, Mr. J. A. Bailey.  
Synod Delegates: Messrs. White and Coupland.  
Alternate, Messrs. Snape and Wachter.  
Auditor, Mr. J. L. Horsfall.  
Refreshments were served by the wives of the 1939 Vestry.

## EDSON AND ST. PAUL'S MISSION

The Rev. T. J. Matthews

The Sunday School Christmas tree was held on the 29th of December; there was not such a large attendance as usual, owing to the prevalence of colds and whooping cough at the time, but everything went off well. Our attendance in Sunday School has not been so good this month for the same reason, but we hope that with the passing of the extreme weather and its attendant disorders, things will return to normal.

The annual meeting of the W.A. was held on the 4th of January, and most of the reports given. Mrs. Dobson was re-elected president, Mrs. Whelpley, secretary; Mrs. Tucker is to be our treasurer this year, and Mrs. Jellis in charge of the Social

Service work. Miss Moore will take the "Living Message" in hand. Mrs. Broughton will take the Intermediate girls again; Mrs. Armour, a new member, has consented to assist her in this work. Mrs. J. K. Wilson will take the Juniors for another year, and Mrs. White the Little Helpers. Mrs. Dobson is unfortunately laid up at present with a fractured leg, and Mrs. Hardacre, our vice-president, is taking her place.

The W.A. catered to a Masonic evening on the 18th of this month, and held a Chinese checkers' party on the 19th, at the parish hall. There was not a large attendance at the latter, but we had a delightful evening.

The A.Y.P.A. had a social evening on the 18th, in the parish hall, to which they invited the Young People's Society of the United Church, and the members of the Vestry with their wives. They had various games, and gave two amusing little sketches which were quite entertaining. Officers of the A.Y.P.A. for this year are: Les Hart, president; Barbara Laurence, secretary; Ellen Mathers, treasurer.

Mrs. Tucker kindly entertained the Junior girls at her own house on the 24th; the club has quite a large enrolment now.

We are glad to know that the Rector's family has fairly well recovered from the whooping cough, after an anxious and tiring time during the Christmas season.

Both choirs now have their gowns; this is a great improvement. We are also enjoying the variety and interest of the new hymn books.

## ONOWAY

The Rev. C. Clarke

The annual parochial meeting was held on Monday, January 8th. The Rev. C. Clarke was in the chair. Reports of the year's activities were read on the work of the W.A., the Guides, the Cubs, Sunday Schools, and Youth Fellowship.

The following officers were elected for the coming year: Vicar's Warden, Mr. Jared Turnbull; People's Warden, Mr. Harry Galliford; Vestry, Mr. Looker, Mr. S. Yeoman, Mr. Wayne Parker, Mrs. Salter, Mrs. Dales, and Mrs. Chisman. Mrs. Dunham was again elected secretary.

The annual meeting of the W.A. was held on Thursday, January 11th. An encouraging report on the year's work was read by the secretary, Mrs. Parker. The officers for the coming year were elected: President, Mrs. Salter; vice-president, Miss Machine; secretary-treasurer, Mrs. Parker; Little Helpers' secretary, Mrs. Dales; Flower Committee, Mrs. Jared Turnbull and Miss Esther Turnbull.

## Lent Services

Ash Wednesday: Devotional address, 8 p.m. On Thursday evenings during Lent there will be a devotional service and address at 8 p.m., beginning **February 15th** and a children's service on Thursdays at 4 p.m., beginning **February 8th**. Holy Baptism: December 4th, Emily Louise Galliford.

## MAYERTHORPE AND DISTRICT

The Rev. Cyril Clarke

Once again we enter the Season of Lent when all good Christians watch and pray with their Lord in the wilderness. It is a season in which we should endeavour to strengthen our faith and to feel a much greater hatred of sin. There are those who, unless they have been in jail, feel quite



guiltless and blameless. Neglect of God—spurning of His love, lies, deceit, jealousy, hatred, envy, malice—these are nothing to so many who profess and call themselves Christians. Such people have a small sense of sin which means: a small sense of Christ. There are those who blind their eyes to sin and say that it does not exist. All one can say is that: apparently God realizes sin exists—if not, then the Incarnation and the agony of the Crucifixion were unnecessary and useless suffering.

## Mayerthorpe

The W.A. held its annual meeting in the home of Mrs. Watson, on January 13th. Excellent reports were read after which officers were elected. Mrs. A. A. Knight was reelected as president, with Mrs. S. Martin as vice-president. Mrs. C. Watson was re-elected secretary; Mrs. Glazier was elected treasurer.

A Boys' Club has been formed which meets in the vicarage each week. Much interest has been aroused amongst the boys, but for a time, owing to lack of sufficient accommodation, the number will be limited. The boys elected their own president and secretary-treasurer: Walter Glazier and Tommy Watson.

Five members of the Junior W.A. have been formed into an Altar Guild. This does not interfere in any way with the Junior W.A. except that it gives the five girls a further opportunity of definite work in the church. This work was done faithfully by Mrs. Evans for several years but it is expected that she will be leaving Mayerthorpe to join her husband in Calgary.

Confirmation Classes are held in the vicarage each Monday at 7.30 p.m. We are hoping to have the Bishop with us sometime in June or July.

## Padstow

Reports from Padstow indicate that, as in so many places, the W.A. is doing an excellent work. Twelve meetings were held during 1939.

We are sorry to record the death of Andor Olberg who entered into his rest on January 5th. Our sympathies are extended to his wife and all who mourn his passing.

Regular services are being held in Sangudo, Rochfort Bridge, Greencourt and Stanger. Peavine and Blue Ridge will resume their services this month.

## THE WABAMUN MISSION

The Rev. Colin Cuttall

At **Wabamun** the new parish hall has made more work, but at the same time has made the work ten times easier. Scouts and A.Y.P.A. certainly appreciate having a home of their own. Each organization feeds the furnace and the lamps and generally we are paying our way. We look for an invasion of city A.Y.P.A.'s on the 5th of February, to celebrate the hall-opening with a carnival.

Earl Broughton and May (nee Greaves) were newcomers to the **Rexboro'** district recently, and there's no doubt we shall have them with us at St. Aidan's. The newly-weds come to us from Entwistle, having been married there in St. Peter's Church, on November 16th; and we all wish Earl well in his first solo venture at Hurst's Fallis corner garage, which he has taken over. Clarence and Helen Hurst have moved into the city. We wish them all kinds of luck.

A study group, principally for young men, is in process of formation at **Rexboro'**. It has

already a nucleus of four, and its object is to explore the Christian faith preparatory to baptism or confirmation, or both. I would welcome any who wish to class themselves as just "hearers," among them, those who perhaps are already confirmed, or who have no convictions as yet and who would enjoy asking provocative questions.

A rather younger group meets in **Duffield** weekly. Some fifteen of us, boys and girls, are studying the Catechism together in easy stages. The meetings generally end up hilariously, but Mr. and Mrs. Tom Rowe are obviously fond of the kids or they would tactfully suggest my taking them elsewhere.

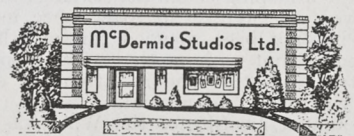
At St. Andrew's, **Fallis**, there is a refreshing keenness, with none of the symptoms of evanescence. Every two weeks, I have undertaken to give addresses on the Apostle's Creed, at our Sunday evening services, so that we might all learn again what the Faith of the New Testament really is. I have further suggested that we suspend the recitation of the Creed until we have learned more about the great dogmatic truths behind it. We can then say the Creed with a deeper understanding.

At **Seba Beach**, there is a move on foot to build a church. The community has no church of any kind. No decision has been reached nor will we decide hastily. A sawyer came to me a few days ago and offered his services if the men would haul logs. But we have not yet reached the point of a strong initiative action locally, and it is for that one must work, or there is the danger of another "parson's folly."

All is quiet but by no means dead at **Evansburgh** and **Entwistle**. We observed the Patronal Festival of St. Paul on Sunday, January the 28th, at Evansburgh. **Brightwood** now has its innings with a monthly service. At the expiration of the present winter schedule I shall be better able to tell you what the scoring was!

And by the way, Brightwood, it occurs to me, as I tap away at the typewriter, that you might want for your children a class similar to that now organized at Duffield. I could arrange it for some week-day after school if one of you will take the initiative. In the long run, it will be proven that it was of more importance that your children should learn about Jesus Christ than Julius Caesar's blitzkrieg in Britain or Hannibal crossing the Alps on an elephant.

**Tomahawk** still has its monthly service, and evidently wants to go on with it, if attendance is the test. It is a matter of great regret that I have not yet been able for one reason and another to implement a cherished plan for an adult study group in this part of the world. And that's all, I think, for this time. Goodbye!



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